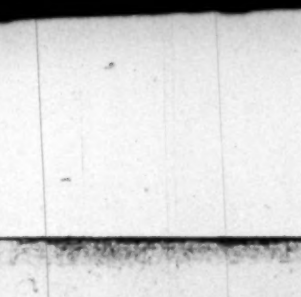
TERRA PACIS.

A true Testification of the spirituall Lande of Peace; which is the spirituall Lande of Promyse, and the holy Citee of Peace or the heauenly Ierusalem; and of the Holy and spirituall People that dwell therin: as also of the Walking in the Spirit, which leadeth therunto.

Set-foorth by HN: and by Him newly perused and more-playnly declared.

Translated out of Base-almayne.



In wilde nes wilde, Lo now I do walke
clothed about in wilde beasts skinnes
Thowgh non I fynd to whom I may talke
yet Lone of hir selfs this songe forth brings.
·1575·

Jeremy 23. b.

Depart out of thy Lande, and from thy Kindred, and out of thy Fathers Hovvse: and trauayle into a Lande that I vvil shevve thee. Gen. 12 a. Act 7 a.

I vvil leade thee on the right Path, that the Course; vvhen thou goest; be not paynfull vnto thee: and that thou stumble not, vvhen thou runnest.

Take the Informacion to heart: leaue it not: keepe it: For it is thy Lyfe.

Go not in the Path of the Vngodly: and vvalcke not in the VVaye of the VVicked: Leaue the same, and go not therin: Depart therfrom, and pas by it. Pro. 4. b.

Amor transformat Amantem in amatum.

Given to me by
George Steevens.
J. P. Kemble.

Now goeth the Judgment ouer the World:
Now becometh the Prince of this
World cast-out. Iohn. 12.

Now is the Saluation/ the Power/ and
the Kingdom/ becom our Gods: and
the Might his Christes.
Apoca. 12.

George Steevens.

The Preface of HN to the spiritual Lande of Peace.

HN Wisseth to the good-willing Reader, and vnto all Louers of the Trueth; which read or heare these present Testimonyes of the Lande of Peace; that they mought be prepared to be an vpright People for the Lorde: and taught to the Kingdom of Heauens: and also to haue obteyned in their Spirit and Mynde; in the Obedience of the Loue: the simple Eys of the true Sight: the spirituall Eares of the godly Hearing: and the second Birth in Iesu Christ: Wherby they mought vnderstande in spirituall maner, the holy and spirituall Understanding, that is witnessed therin: to the ende that Thesame which becometh seene and heard, mought be rightly iudged according to the Spirit of the heauenly Trueth: also the Waye that leadeth to the Lyfe, entered into aright: and so the true Lyfe of the Liueing: and the worthy pleasant Lande of Peace, becom inherited rightly and according to the Trueth. O Yea: thatt cum-to-pas eutinso.

IN these true Testimonyes of the worthy Lande of Peace; O ye goodwilling Hearts, which loue the Trueth; ther is; out of an Inclynacion of Loue; witnessed and described vnto you by Wryting, the many-maner of wildernessed Landes, together with the sundry

kyndes of Trauayle and Vnreſtfulnes of the diſorderly People of the wicked Worlde, and the [a] Departure out of the ſame: As alſo ; then imediatly following; the Entraunce into the ſpirituall Lande of Promyſe: [b] the Reſt of all the Children of God?: To thend that euery one ; which loueth the Reſt of the lorde, in *Ieſu Chriſt*; mought forſake the ſayd wilderneſſed Landes: and ſo ; according to this our Direction; enter into the noble commodious Lande, and into the holy [c] Citee of Peace.

a Eſa. 14. b. Apo. 18. a.

b Eſa. 32. c. Heb 4. b. Apo. 21.

c Eſa. 60. b.

2. Therin is likewyſe euidently declared vnto you; with cleere Manifeſtacion; the holy People of the ſame Lande / and how loueingly, peaceably, and vprightely they liue, in that ſame good Lande.

3. Into the which good Lande of Reſt and Peace, [d] the Lorde wil now in the laſt Tyme, vnder the Obedyence of the Loue ; according to his Promyſes; aſſemble his People or his Elect, and be gracious vnto them. And ſo wil ; through the Seruice of his Loue; [e] bring them into the ſame, out of all wilderneſſed Landes / and ſeperate them from all diſorderly and ſeditious People.

d Eſa. 13. e. 54. 55 b. Jer. 3. b. 17 c. 23. a. 31. d. 33. b. 50. a. Ezech 20. e.

e Eſa. 65. b. 66. c. Ezech. 34. c. 37. c. 2. Mach. 2. a.

4. O Ye Children of the Kingdom, conſider of the Mynde: and ye Louers of the Trueth, humble you now euery one, vnder the Obe-

the Obedience of the Loue: and [f] haue or exercise Loue among each-other / to thend that ye may remayne vnoffended · also [g] knowe the Trueth in the Spirit, through the Loue · and liue in all Trueth and vpright Righteousnes.

[f] 1 Iohn. 13. d. 15. b. 1. Iohn. 3. b. c. 4. b. c.
[g] Iohn. 8 d. 2 Iohn. 1. a.

5. For I wil open my Mouth [h] in Similitudes, reueale and witnesse the Riches of the spirituall heauenly Goodes, as Parables. and figure-forth in writing, the Mistery of the Kingdom of God or *Christ*, according to the true Beeing.

[h] Psal. 49. a. 78 a. Math. 13. b.

6. He that hath Eares to heare, let him heare: and whoso hath Eys to marcke, let him marke what the Spirit of Loue sayth and bringeth-to-light, by his Minister.

7. I Looked / and beholde: To the Children of the Kingdom: the Familie of the Loue of *Iesu Christ*? it is geuen to vnderstande [i] the Misterye of the heauenly Kingdom. But to those that are thear-without, it is not geeuen to vnderstande thesame. For-that-cause, all spirituall Vnderstandings, do chaunce vnto them, by Similitudes, Figures, and Parables.

[i] Math. 11. c. 13. b. Luc. 8. a. 10. c.

8. Verily, the straunge People / together with all those that haue their Forth-going without the Familie of Loue, are [k] ignorant. And all the Enemyes to our godly Testimonyes of the gracious Woord of the Lorde, and of our mostholy Seruice of Loue, are [l] Resisters of the Treuth

[k] Deut. 32. c. Sap. 2. c. 5. b. Psal 14. a.
[l] Gal. 3. a.

of God. For-that-cauſe alſo, they haue heard very-prynfully with their Eares, and [m] hardened their Hearts againſt the Trueth. They haue likewyſe wholly ſhut-too the Sight of [n] their Eyes before the Trueth, to thend they woulde not ſee theſame nor her Requyring / and altogether ſtopped the Hearing of their Eares, before the Calling-voyce of the Trueth, for that they woulde not heare theſame, nor the Requyring therof / becauſe they woulde in no wyſe vnderſtande in their Hearts, ỹ Trueth and her Requyring / as alſo for that they woulde not turne them to the Trueth and her Requyring: neither ſhewe-forth any vpright Fruits of Repentance [o] nor-yet com to the godly Lyfe: and haue euenſo, in the Hardnes of their Hearts; turned them about to the Condemnacion.

[m] Eſa 6 e. Matth. 13. b. Act 7. f. 28. c
[n] Ier. 5 c. 7. c. Id. 16. b.
[o] Iohn. 5. d.

9. For-that-cauſe likewyſe, their Porcion or Inheritance, is not with the Children of the Kingdom, in the Family of Loue. [p] But with the Children of the wicked Worlde: whoſe [q] Father and Headd, is the Deuill himſelf.

[p] Pſal. 1. a. Sap. 2. c. 5. a.
[q] Iohn. 8. c.

10. Seing then that they, through their Reſiſting againſt the Loue and the requyring of her Seruice, are becom Children of [r] Wrath: and [s] through the Seede of the olde Serpent; are growen Diſobeyers of the Requyring of the Woord of *Ieſu Chriſt*, and of the Doctrine of his Ser-

[r] Rom. 9 b. Ephe. 2. a.

his Seruice of Loue / as alſo a [s] curſed People / euen to be [t] Coheires of the euerlaſting Fyer / which is prepared for the Deuil, and his Angells; therfore verily, they vnderſtand nothing-at-al of the Wiſdom of God the Father, nor-yet of the vpright beeing of *Ieſu Chriſt*, the Sonne of God and Man.

s Deut 27.e. 28 b
Eccl.41 b
t Mat.11.25 e. Apo.19.c.

11. THerfore cometh now likewyſe the [v] Ende, and Gods mighty Hande [x] vpon the Vngodly, which haue had no will to Gods Loue, nor lyked that the Loue ſhoulde raigne ouer them. But Gods Mercie cometh ouer his Elect, which [y] ſigh and praye Night and Daye vnto Him: and haue an Hunger and Thirſt [z] after the Righteouſnes.

v Ezec 7. a.b
x Rom 2 a. 2. Teſſ 1.b.
y Luk 18 a.
z Math.5. a.

12. For truly, the gracious Tyme cometh, and is now alredy com / wherin the bleſſed People of the Lorde, ſhall [a] delyte, recreate, and reioyce them.

a Eſa.60.61. b 65.b.66 c Ioel.2.c.

13. In which this gracious Tyme, ther ſhall nothing be figurly or Imagelike, nor-yet alſo the Teſtimoyes of the Trueth of God, [b] be any Parables or Similitudes, to the Children of the Kingdom. For through Gods heauenly Trueth / the Light of Life, from Heauen / all whatſoeuer is of God and Trueth, becometh now publiſhed vnto them, [c] openly, nakedly or cleerly, from the Right hande of God the

b Math.13.b. Luc.8. a.
c Iohn 16. d.

Father, and they are made Heires therin / vnder the Obedience of the Loue.

14. Yea, the holy Spirit of Loue; which is a Comforter of the Heart; whom the Father sendeth in the Name of the Trueth: the Beeing of *Christ*? Hee [d] teacheth and declareth althings vnto them. namely, all what was spoken vnto them in times-past; concerning the Trueth; as Parables or Similitudes. For in times-past (thewhiles the [e] Couering; which is the Foreskinne of the Flesh of Sinne; was yet before their Hearts: and the Vaile; which is [f] the Flesh of *Christ*; still before the Cleernes of the Face of God and *Christ*) they coulde not [g] endure Thatt which is the Cleernes of the holy Gost it self.

d Iohn. 14.c. 15.c 16.b.

e 2.Cor.3.b.

f Heb.10 c.

g Iohn. 16.b.

15. But when as now; in their new Birth; the Vaile [h] departeth from their Hearts / so is it all then [i] Light and Lyfe vnto them, through the holy Spirit of Loue, which cometh vnto them out of ye Father, from the vncouered Face of *Christ*, as also [k] remaineth with them euerlastingly, and leadeth them into all Trueth. It is very-true.

h 2.Cor.3.b. 4.a. Col.2 b.

i Ephe. 5.b.

k Iohn.14.b c.16.

16. COm now all hether, O ye peaceable Children / together with all yee which loue the Trueth and Peace: and haue your Forth-going in the Spirit, [l] to the Lyfe of the

l Rom.6 8.b. Phil.3.c.

the new Birth in *Jesu Christ*, according to the Requyring of the Woord of the Lorde and his Seruice of Loue.

17. Flye now [m] out of the North/ and out of all wilderneſſed Landes. Reſt not yourſelues among the ſtraunge People, nor among any of the Enemyes to ỹ Howſe and Seruice of Loue: but aſſemble you with vs, into [n] the holy Citee of Peace, the new *Ieruſalem*, which is deſcended from Heauen: and prepared by God, like a garniſhed Bryde for her Huſbande.

m Zach. 2. a. Ier 23. b. 31. 8. f. 15. 16. Pſal. 75. 6. 7.

n Eſa. 60 b. Zach. 8 b. Apoc. 21. a.

18. O *Ieruſalem*; thou holy Citee of the great King; [o] the Light of thy God of *Iſrael*, doth now ryſe-vp ouer thee, according to the Promyſes.

o Eſa 60. a.

19. Therfore [p] ſtande now vp, and ſet thyſelf in the High-place: and looke round-about thee, towards the Eaſte or Sunn-ryſeing: and beholde the Comfort, which cometh vnto ỹ from God.

p Eſa. 51. b. 52. a. 60. a. Baruc. 5. a.

20. Beholde/ [q] thy Children aſſemble them together, from the Sunn-ryſeing and Going-downe: reioycing them in the holy Woord: and are myndfull of God.

q Eſa. 43. a.

21. They weare [r] ledd-awaye captiue from thee on-foote/ by the Enemyes. But now the Lorde bringeth them vnto thee: and exalteth them with Honour, as it beſeemeth the Children of the Kingdom.

r Bar. 5 a. b.

s Esa. 2.40.a. Bar 5 a. 22. For God wil now bring-downe [s] all high Hills. and make the high Stony-rocks and the
t Ier.23.a.33 b Vallyes, playne / that *Israel* may [t] walke and dwell free ; without Feare ; to the Honour of his God.

v Bar. 5 b. 23. The Groues and [v] all plesant sweete-smelling Trees, shall shaddow *Israel* rownd-about, by the Commaundement of the Lorde.

24. For God wil now in this Daye of his Loue,
x Bar. 5.b. [x] be gracious vnto his People / and ; through his
y 2.Mac.2.2. Mercie ; bring *Israel* agayne [y] with Ioye : as also leade them continually with his Righteousnes, in the Cleernes of his Maiestee. &c.

25. NOw this passed-ouer : We wil ; in the Testimonyes of the spirituall Lande of Promyse ; rehearse more-at-large, touching the Holyons of the God of *Israel*, and of their Garnishing / as also distinct the wildernessed Landes, and the vnpeaceable People, from the good Lande, and the peaceable
z Deut. 30.b. Ier. 2.a. Eccl. 15.33.b. People : [z] To thend that ẏ Death and Destruction maybe vnderstoode and knowen, from the Lyfe and Preseruacion or Saluacion : and that noman may erre ignorantly.

26. But heere foorth on following, in this our Preface ; before the Begining of the spirituall Lande of Promyse ; we wil rehearse the Mercie of God : wherthrough this louely

Rest of

Reſt of the ſpirituall Lande of Promyſe, is; out of Gods heauenly Trueth; appeered vnto vs/ and the Knowledg therof, geeuen vs to vnderſtande. Therfore heare and vnderſtande, ye Deerly-beloued.

27. FOraſmuch now as we had a great Deſyre to the Place [a] of Reſt and Peace which God hath promyſed: and that we ſought-after theſame with a feruent Longing, for that we mought fynde it, or com to the Knowledg of theſame holy Lande of Promyſe: So hath the God of Heauen bin gracious vnto vs, and not ſhutt from vs, the Knowledg of his holy Lande, which He hath promyſed vnto his People, as a Lande of Reſt and Peace: [b] neither-yet couered nor hidd from vs, his Trueth of theſame.

a Pſal. 95. b. Heb. 4. b.

b Exo. 3. b. Heb. 4. b.

28. But verily, we are gon-thorow or paſſed-beyonde many and ſundry maner of wildernesſed Landes, and ignorant People: and ſo haue conſidered of the Nature of euery Lande and People.

29. In all which / we haue founde the ſtraunge ignorant People, very vnpeaceable: and deuided in many-kynde of Maners, Diſpoſicions, and Natures: as alſo vexed with many vnprofitable Things / to a great Diſquyetnes, and much Miſery [c] vnto them all.

c Eſa. 11. c. 59. a. b.

 30. The-

30. Thewhiles we considered dilligently heeron, so founde we by experience, that euery People had their Disposicion and Nature, according to the Disposicion and Nature of the Lande wherin they dwelt or were borne.

31. But when we passed-thorow and perused all thisſame, so haue wee, through the Mercie of God; at the Ende of all this; founde
d Esa.26.60.b. Zach. 8.a.b. a louely Lande, d or a peaceable Citee: whose People (and none other) is a peaceable, concordable, and louely People: agreeably-mynded, liueing peaceably, and are fayth-full to eachother. Into the which peaceable Citee and vnto the peaceable People of the-same, the Lorde the God of Heauens hath
e Psal. 40.a. miraculously e brought vs.

32. IT is true: The wholl Earth is vnmeasurable great and large: and the Lands and People are many and diuers. But the most-part of the Lands are besett with greeuous Laf Eccle.1.2.b 3.b.c.6.b. boure, and with much Trouble. f and the People, captiued with many and sundry vnprofitable Vexacions

g Bar.5.a. 33. But the g Children of the Kingdom, haue a Lande that is voide of all Molestacion
h Esa.60 65 b i Esa.35.b.c. 54.b. Ier.33.b. and a Citee that is very h peaceable: which also is i inhabited with nomaner of Vexacion or vnprofi-

vnprofitable Laboure· but with Ioye, in all Peace.

34. Wherfore, the People that dwelleth therin, is likewiſe a wiſe and vnderſtanding People, according to the Nature of theſame good Lande: and it is a People of one-maner of [k] Nature and Diſpoſicion/ concordable, peaceable, and louely.

[k] Iohn.17.c. Act.4.d.

35. Verily, without this one Citee of Peace or Lande of the Liueing, ther is no conuenient Place of Reſt, on the wholl Earth: neither-yet without the Communalte of this one maner of People of theſame Citee, any meete People, [l] among whom ſuch an Vnderſtanding is to be founde, or that can liue ſo peaceably, as thiſſame.

[l] Deut. 4.a.

36. But this Lande of Peace; which with his louely People, is full of Ioye, and liueth in Concorde; is a ſecret Lande: and is ſeuered from all other Landes [m] and People.

[m] Deut. 10.b 4.Eſd. 7.a.

37. It is alſo knowen of noman, but of his Inhabitants, and of thoſe which com into theſame and that be aſſembled with them. But the Entrance into theſame, is very [n] ſtraight and narow: for-that cauſe it is founde of Fewe: but ther are Many that runn-paſt it, or that haue not any right regarde theron.

[n] 4.Eſd. 7.a. Math.7.b.

38. Seing then that the Entrance into thiſ-

ſame

ſame good Lande / is very ſtraight and narow,
• Luk.13.c. and becometh founde • of Fewe, neither is it rightly regarded: therfore remayneth this good Lande of the Lueing, vnloued and vnknowen of the moſt-part of the ſtraunge People, and of all Vnbeleeuers of our godly Teſtimonyes.

39. WHerfore, to thend now to encourage all People to the Loue of theſame/ ſo wil wee; out of inclyned Loue; partly deſcrybe the State of the good Lande, and the vpright Dealing of the louely People/ and teſtify of eueryons Diſpoſicion and Nature: That if haply ther mought be anyone founde, that did knowe his Eſtraungeing from theſame, and had a Deſyre; with all his Heart; to aſſemble him with vs therunto.

40. For verily, in reſpect of the Excelence
p Pſal.48.a.b Pro.3.b 8.b. therof, it is the beſt-worthy p to be loued: and for loue therof, to q forſake all whatſoeuer is without it. For it is much better, more
q Math.16.c. 19.c. precious, and bewtyfull / yea, and more excelent, rich and ioyfull or lueing, r then all what
r Eſa.64.b. 1 Cor.2.a may be founde, deuyſed or inuented, vpon the vniuerſall Earth.

41. But whoſoeuer loueth not theſame, aboue all things: neither-yet doth: for the loue
☞ s Mach.10.c. 16.c. Luk.9.14.d. Iohn.12.c. therof; forſake, deny, giue ouer, or s leaue himſelf with all ỳ he hath/ He ſhall not enter into it.

42. But

42. But if ther be anyone that is of the Diſpoſicion or Nature of theſame: or whoſe Luſts and Deſyres ſtande inclyned or are affected towards it/ Such-a-one verily, ſhall; for the Worthynes-cauſe therof; loue theſame: as alſo not think it tedious, to aſſemble him vnto vs, [t] and to paſſe-thorow that Waye that leadeth therunto.

t Num 12 a. 1. Cor. 9. c. 10. b.

43. WHerfore, to thend now that all thoſe (which deſyre; vnder the Obedience of the Loue; to dwell in this good Lande, with this People of Peace) mought be gathered-togeither into theſame, without Harme and vnhindered: and that noman ſhoulde remayne without it, for want of any Knowledg of the Waye: So wil we ſhewe the neereſt Wayes and the needfuleſt Meanes and Guydes that leade therunto: becauſe that euery Trauayler, may ſtill keepe ỹ right High Waye, and not turne from it, neither [v] to ỹ right Syde nor to the left: but may keepe ſo-much-the-more dilligent Watch, vntill ỹ he be com thorow the Gate, into the holy [x] Citee of the good Lande. We wil alſo (for that mẽ ſhoulde innowyſe erre, nor be deceaued on ỹ Waye) diſtinct and mark-out thoſe Lãdes, Places, and People, which are moſt needfull to be [y] ouer-paſſed and [z] left, as likewyſe all whatſoeuer is deceiptfull and

v Deut. 5. d. 17. b. Ioſu 1. 2. 23. Pro. 4. c.

x Apo. 22. a.

y Deut 2. b c. d; 3. a. b.

z 2. Cor. 6. b.

and harmfull: and wil in-like-maner, euidently ſhewe according to the Trueth, how, wherwith, and wher-through, all harmfull and deſtroying Things/ together with all the Enemies or Aduerſaries / and all Tempters or Aſſaulters, are to be reſiſted and ouercom, which woulde lett and hinder the Trauailer, from coming into the good Lande.

44. And if now alſo ther be animan in the Iourney, that is becom deceaued or erring vppon the Waye, through any of the deceitfull Things (which we do thewe hearafter following): or which hath ſet-downe[a] himſelf to reſt any-wheare vppon the Waye, to thintent to liue quietly / and is not yet com into the holy[b] Citee, thorow[c] the Gate: Let not him pitch his Tents theare, neither-yet make him theare any Tabernacle, for to dwell theare: but let him giue eare[d] and credite to our vndeceaueable Counſaile of the Wiſdom, and ſet his Feete in the right Waye that leadeth therunto: and ſo trauaile forward to the good Lande of the Liueing and of the true[e] Reſt and Peace.

45. For Whoſoeuer is not yet com into the holy Citee, thorow the Gate[f] or Doore / hee is not yet alſo com to the vpright[g] Reſt of the Children of God.

46. Wherfore; ye Deerlybeloued; ſeing now that

a Num. 32 a.
b Apo. 21. a.
c Pſal. 118 c. Iohn. 10. a.
d Num. 32 c. Pro. 4. b.
e Eſa. 2 c. 60. D.
f Iohn 10. a.
g Heb. 4. b.

that this Waye to the holy Lande, is perillous[h] to paſſe-thorow, for him that is vnexpert therin/ ſo haue we thought good; out of hearty Loue; to teſtify and ſhewe foorth diſtinctly; and that altogether to the Preſeruacion of the Trauailer; the moſt-part of the wilderneſſed Places of the ſtraunge People, and the Perills of Deceit, each one according to his pernitious Diſpoſicion and Nature: to the ende that euerione may be of good-cheere, and may (whithout Feare) paſſe-thorow the Waye rightly, and without Harme: and for that noman ſhoulde remaine loſt except he woulde himſelf. As likewiſe for this cauſe/ that if haply anyman ſhoulde be falne into Errour vppon the Waye, or ſhoulde chance to be deceaued and ſeduced by any of thoſame/ He mought yet vnderſtande and perceaue, in which Place of Errour, and among what-ſort of vnrighteous or ignorant People he is, or hath vnited himſelf/ and alſo how farr-of or neer-by he is/ to the good Lande of Peace, and to the peaceable People of the Loue.

[h] h 4.Eſd.7.

47. BEholde; ye Deerlybeloued, all this (like-as heerafter followeth) haue we; out of an Inclynacion of Loue; ſhewed and deſcribed in this maner/ becauſe that eueryone of vs (namely, Wee to whom the Lorde hath

§ 4. Pſd. 10 e. Ephe. 3. 1. Col. 1. c. hath geuen i to knowe or to vnderſtande the Secretnes of the good Lande, or of the heauenly Kingdom) mought; with all Loueis of the Trueth, be turned to theſame good Lande of the Kingdom of Peace, with one conſent of mynde, and with a good Courage· as alſo

k 4. Eſd. 7. a. Luk. 13. c. enter-into and paſſe-thorow the Waye k that leadeth to theſame Lyfe, with a good Fayth and firme Hope: wherby to vnite theſame

l Pſal. 32. b. 33. a. m Iohn. 17. c. Ephe. 4. a. with Vs, and with thoſe l peaceable People; in all m Loue and Concorde; who do alwayes liue in Peace, and in all vpright Righteouſnes.

n Pſal. 78. g. 102. b. Math. 25. b. 48. For thilſame good Lande, n is the vpright Place of Reſt, which God hath prepared, reſerued, and kept for his People, from the Begining of the Worlde, for to poſſeſſe them with theſame in the laſt Tyme.

49. Moreouer, thilſame Lande, is a Lande full of Ioye, Lyfe, and Songs-of-prayſe, and likewyſe full of al maner of Riches of God.

o Math. 13. b. Col. 2. a. For therin is the ſecret Treaſure o of all ſpirituall and heauenly Goodes. It is alſo a Lande, wherin Wyne and Oyle, Hony and Milke, and all Sweetnes; to a Ioye and Lyfe, floweth aboundantly, like-as we ſhall heerafter-following, rehearſe more-at-large of theſame.

p Pſal. 96. b. Eſa. 44. 49. b. 50. REioyce you now with this, p O ye Heauens: and recreate thyſelf now with

with vs, thou Earth/ and all yee that hope vpon the Good: Giue-eare now to the Trueth: vnderſtande and conſider well of the ſtraunge States of the wildernelled Landes and People/ to thend that ye maye forſake or q paſſe-by them: and haue alſo a good regarde vnto the louely State of the good r Lande, and of the holy People, wherby to loue thoſame, and to vnite you, or to becom one-beeing with them.

q Deut. 2.

r Eſa. 35. a. b. 60. b.

For all thiſſame ſeach one perticulerly; is heerafter-following, deſcribed vnto you in wryting, euen according to the Lyfe and Trueth.

Take it to heart. So

The

The ſpirituall Lande of Peace.

Heare, and vnderſtande: taſte and perceaue that which is ſpirituall, heauenly, and euerlaſting: and not that which is earthly, naturall, and corruptible. Col. 3. a.

The Firſt Chapter.

I Looked/and beholde: A Ther-is in the woꝛlde, a very vnpeaceable Lande/ and it is the wilderneſſed Lande, wherin the moſt-parte of all vncircumciſed, impenitent, and ignorant People do dwell/and which is firſt-of-al needfull foꝛ the Man: to thend he may com to the Lande of Peace, and to ꝯ good Citee of Lyfe and Reſt; to [a] foꝛſake, and to depart out of the-ſame. Which vnpeaceable Lande, is ſituate oꝛ lyeth againſt, oꝛ on ꝯ other oꝛ contrary ſyde of ꝯ Eaſt oꝛ Ryſing [b] of ꝯ Sunne: wheare neither Daye noꝛ Sunne aryſeth oꝛ ſhyneth at anytyme. Foꝛ when ꝯ Sunne cometh neere vnto theſame, then goeth ſhee alwayes vnder, oꝛ is [c] toueꝛed

a Gen. 12. d. Apo. 18. a.

b Zach 2. a.

c Eſa. 5. 60. b. 4. Eſd. 14. c.

couered with ỹ Darknesses of ỹ Lande: and for-that-cause shee [d] shyneth not theare, nor-yet giueth any Cleernes in thesame/ because that the [e] Darknesses are to thick, ouer ỹ whole Lande.

d Sap. 5. a.
e Exod. 10. c. Psal. 105. c. Sap. 17. a.

2. This same vnpeaceable Lande, hath also a Citee or Strength, wherin ỹ People of ỹ Lande do put their Confidence. The Name of which Citee, they themselues, which dwell therin, do not knowe. But only those, that are com out of it. And it is named, Ignorance/ according to her owne proper Nature of ỹ Darknesses.

B 3. For the [f] Darknesses haue wholly couered thesame Lande/ and also ỹ People that dwell therin: which Darknesses are so [g] thick, that they may be fealt.

f Esa. 8. 9. b. 4 Esd. 14. c
g Exod. 10. c. Iob. 12. b.

4. And whosoeuer do dwell, or are borne therin, they are likewyse so ignorant, that they wil not out of it: neither yet desyre any better/ because they haue neuer seene ỹ Light of Heauen, in his vpright Rightcousnes, nor yet knowen nor loued the [h] Lyfe of Peace, in his vpright Being.

h Esa. 59. a. Rom. 3. b.

5. They runne from one Place, and coin to an other/ yet is it altogether in thesame Lande: but they wil not depart out of it. Therfore is also the Prouerbe verifyed in them, which sayth: **It is euill, to be borne in an euill Lande.**

The Second Chap.

The

THe People which dwell therin, A
knowe not their Original or First-begining. Also they keepe not any Genelogie or Pedegrue. neither do they knowe, from whence, or how they are com into thesame. And moreouer then thatt, they are [a] altogether blynde/ and [b] blynde borne.

a Esa. 56. 59. b Math. 15. b
b Ioan. 9.

2. And yet ouer and aboue their Blyndnes; although their Eyes be shutt; they are all bounde ouer their Eyes with Blynde-clothes: ỳ which also they haue willingly ouer their Eyes. For with thosame they suffer themselues to be directed and leadd into all Errour of Ignorance: perswading themselues, that ỳ Blynde-clothes, are the Light of their Eyes, which do geue Light vnto them. On whom likewyse they haue a Confydence in their Foorth-going: and desyre not any better. And therfore the Blyndones are leadd theare, with Blynde-clothes.

3. The Blynde-clothes are called, [c] Blynde-guydes/ because the Blyndones; in the Darknesse, and in the Lande of Ignorance; are leadd by them, into all Ignorance. But thatsame do they themselues, neither knowe nor vnderstande.

c Esa. 56. b. Math. 15. b. 21. b. Luc. 6. d.

4. And although one shoulde take-awaye the Clothes from their Eyes, in thesame Lande of Ignorance, and so shoulde open their Eyes, in the Knowledg / yet mought it not helpe them any-thing-at-al, to a Beholding of the true Light: but it shoulde be vnto them, more euill then good, because of ỳ Darknesses, [d] which are spredd

B

d Iob. 10. 12. e Esa. 5. d. 9. b.

spredd ouer ỹ whole Lande. Therfore must they also in thesame, still groping-after-the-wayes, be leadd in the Darknesses: and must likewyse oftentymes e with their Blynde-guydes, fall into the Dyches.

e Math 15.b. Luc 6.d.

5. For whosoeuer doth not forsake thesame Lande and his Darknesses, as also the Blynde-guydes in thesame, and suffereth not himself to be leadd into ỹ true Light, by ỹ Seeing-guydes of the Familie of Lone/ f hee must oftentymes stumble or becom offended: and also manytymes g stagger and fall: and that altogether, becausse he is not taught nor leadd to the Cleernes of the h true Light nor to the Trueth of the vpright Lyfe/ wherby to beholde thesame true Light, in his vpright Righteousnes, and to inherite ỹ vpright Lyfe, in his peaceable Beeing.

f Ioan. 11.b.

g Pro. 4.b.

h Psal 38.b. Ioan. 9.d.

6. And although now one shoulde speake much of ỹ Light, to any of the blynde People, in ỹ Lande, called Ignorance; and shoulde in meete-evident-maner, expounde or open thesame vnto them, in their knowledg: and ỹ they then shoulde haue no Lust nor Will, to depart out of the Darknesses of Ignorance, neither yet to be taught nor leadd to the true Light of the vpright Lyfe/ so coulde it not doutles profite them, to the Entrance into the Rest of Lyfe: but it shoulde be vnto them, much-more to a Disquyetnes, to an Offence, and to a Death/ becausse they remayne inhabiting in ỹ Lande and in the Citee of Ignorance. For ỹ whole Citee of thesame Lande, is full of Ignorance. For ỹ

cause

cause also she hath her Name according to that she is herself.

7. Wherfore it is much better for the People of the same Lande; thewhiles they dwell therin, and haue no Despre to depart out of it, through the Feare of God; that men giue them, in their Blyndnes and ignorant Errour, to vnderstande of the i Obedience which they owe to God and his Word, and to requyre the same of them/ then that men shoulde open ỹ Eyes of ỹ k disobedient Knowledg vnto them, in their disobedience: and so then, if they indeuour them not to Obedience, to let them go-on still with their Blyndegydes, till such tyme as they vnderstande that they are blynde, and be leadd by the Blyndones: and that they then likewyse, growe desyerous after som better thing, and woulde very gladly or goodwillingly be taught to the Lande of Peace and to his peaceable People, and be leadd into the same.

C

i Ezech. 18. Mich. 6. b. Math. 18. 8.

k Gen. 3.

8. Verely, that the same Counsayle, is the best Counsayle to be vsed among the blynde People that knowe not their Errour, I haue sufficiently proued by Experience, among those that are ignorant of their Errour, and among the Declyners from vs and our godly Doctrine. Let euerypne therfore take dilligent heede, that he tye or bynde not himself to-fast vnto his Erreour, with his knowing Wisdom, nor-yet bost him of his Knowlegd: but let him studye or indeuour himself to enter into the vpright christian Life and to the true Vnderstanding-of-god, thorow

1 wisdom Theorick & Practick.

Hoza 10.b. the right [1] Dooze of the Humilitee and Obedience of Ieſu Chriſt: and to becom aſſembled to the Family of Loue, as alſo taught and exerciſed obediently, in the Regupring of his Doctrine/ ſo ſhall it then aſſuredly not miſſe oz faple to bzing him to the true Light, and to ỹ Lyfe of the vpzight Righteouſnes.

The Third Chap.

A THis foze-mencioned Citee, named Ignozance, hath too Gates. The one ſtandeth in ỹ Noꝛth oz Midnight: thozow the which men do go into ỹ Citee of Darkneſſe oz of Ignozance.

2. This Gate now that ſtandeth in the Noꝛth, is very large and great, and hath alſo a great Dooze / becauſe ther is much [2] Paſſage of People thozow theſame: and it hath likewyſe his Name, accozding to ỹ Nature of theſame Citee.

a Zach 9.a. Math.7.b.

3. Fozaſmuch then as that men do com into Ignozance, thozow theſame Gate / therfoze is it named, [b] Men-knowe-not-how-to-doo. And the great Dooze, wher-thozow the Multytudes of People do runne; is named/ Vnknowen-errour. And ther-is els no Coming-in to theſame Citee, named Ignozance.

b Mich.7.a. Luc.21.c.

B 4. THe other Gate ſtandeth on ỹ one Syde of the Citee, towards the Eaſte, oz Spzing

Spring of the Waye: and thesame is ỹ [c] narow Gate, thorow-the-which, men trauayle out of ỹ Citee of Ignorance, and do enter into ỹ straight Waye, which leadeth to ỹ Lyfe of ỹ Righteous.

c. Math. 7. b. Luc. 13. c.

5. Now, when one trauayleth-out thorow thesame Gate / then doth he immediatly-after, espye som Light. And thatsame reacheth to the Apseing of the Sunne.

6. The Name of this Gate; wher-thorow men trauaile out of the Lande of Ignorance; we wil rehearse [d] heer-after. For we wil now wypte forward of the Maner of the ignorant Lande and People.

d Infra. 7.

The Fowrth Chap.

THis Lande of Ignorance, is in it-self, so vtterly wildermissed / and incompassed and besett with so many [a] Veracions, Troubles, and vnprofitable Labours / that by meanes therof, ther-is no conuenient Place to be founde theare, to sowe anp Corne in, [b] for the Foode of Men. Therfore ther groweth niether · Corne nor Grasse, in thesame Lande.

A

a Eccl. 1. b. 2. b. c. 4. a. 5. a b. Esa. 41. 59. a.

b Lamen. 2. 4. a. Amos. 8. b.

2. The People of this Lande, do all likewyse liue in Confusion or Disorder: and are very dilligent [d] in their vnprofitable Worke and Labour. And although all their Worke be vayne or vnprofitable / yet hath euerypne notwithstanding a Delptful-lpking to thesame. For according to

c Ier. 14.

d Eccle. 5. a. b. Esa. 44. b.

the Nature of the Lande, they are all ignorant, and inclyned to vnprofitable Workes.

B 3. Forasmuch then as ẏ they all, haue such a Delyte to such vnprofitable Worke / [e] so forgett they to prepare ẏ Grounde for Corne and Seede to liue therby, according to the good manly Ordynance: and so they liue not by ẏ manly Foode. But by their owne [f] Doung. For they haue theare, no other Foode to liue-by.

e Esa.24.a.b.
f Ezech.4.b. Ozeæ.4.a.b. 9.a. Mich.6.b.

4. Ther-is oftentymes Hunger: but noman hath any lust or yet Desyre to any other Foode, [g] then to his owne Doung. For their Stomack and Nature is accustomed and naturally inclyned therunto.

g Ier.36 b.c. 44.b c.d.

5. Wherfore, seing they are not fedd with any Breade [h] but with their owne Filthynes or Doung / so is-ther likewyse no Satisfying among them.

h Iob.33.b. Eccli.14.a.

C 6. Seing then that they vnderstande not what kynde of Foode serueth them to the good Lyfe, but through their Ignorance; do sustayne themselues by their owne Doung / therfore they do not vnderstande also, how to prepare themselues ẏ good Things / [i] that serue them vnto Peace, and to a peaceable Lyfe: but do vex and trouble themselues out-of-measure, for to make those Things dilligently; and that [k] with a Delyte; which are vnprofitable, and which do afflict themselues, or bring them to much Incomberance.

i Deut.22.e. Luc.19.e.
k Psal.4.a.

7. The vayne or vnprofitable Works, and the Preparations or Endeuours of the foolish

People

People; wherthrough the whole Lande euery-where is exceedingly burthened with great Molestacion and Labour; are these.

The V. Chap.

A They make theare/ dyuers-sorts of Puppet-workes or Babyes, for to bring-vp ẏ Children in Vanitee. Ther are made likewyse, many-kynde of Balles, Tut-staues or Kricket-staues, Rackets, and Dyce/ for that the foolish People/ shoulde waste or spende their tyme ther-with, in Foolishnes.

2. Thear be made also, Playing-tables, Draft-boords, Chess-boordes, Cardes, and Mummeryes or Maskes/ for to delyte the idle People, with such foolish Vanitee. Thear are made likewyse, many Rings, Chaynes, and golde and siluer Tablets, and Brooches: Also Garnishing of Plumes or Tufts of Feathers, and many-maner of stitched or ymbroydered Workes, with Golde, Siluer, Pearle, and Silke. Likewyse manykyndes of Tapestry, and Gardes or Border-worke vppon Garments: and diuers-sortes of vnprofitable Colours vppon Clothes/ as also sundry-maner of cutt and pincked Garments/ and likewyse many-kyndes of Pictures, Tables-of-ymagery, Paynted-walles, and diuers-kynde of carued and grauen or wrought Images/ for to delyte ẏ foolish and

need-nots

a 1.Iohn 2.c. proud-mynded People, * and to satisfye and fulfill the lust of their Eyes.

B 3. Men do occuppe theare likewyse, sondry-sorts of unprofitable and unneedfull Marchandize / for to prouoke the Heartes of the foolish People vnto Couetousnes or Greedy-desyre [b] of vayne Riches / and to reioyce them in thesame.

b 1.Tim.6.b. Ieam.5.2.

4. Thear are made also diuers-sortes of Sounding-instruments for Melodye/and thear are printed many-maner of foolish Bookes, for to delyte the Hearing of the foolish People therwith-al. For after such-things their Eares c 2.Timo.4.a do [c] itch.

5. They buylde theare likewyse, diuers Howses of comon assembly, which they call Godshowses. And they vse theare many-maner of Foolishnesses of taken-on Seruices, which they call Religions or Godseruices / wher by to waue or hold forth somthing in showe, before the ignorant People, touching the Opinion of their [d] defyled Consciences / because they shoude quyet their foolish Consciences. d Sap 17.b. Tit.1.b.

C 6. Seing then [e] they are [f] couered with Darknesse, and dwell in Ignorance / so do they inuent among themselues, many-maner of goodthinking or self-conceited Knowledges, to their Appeasment in their Ignorance: also sundry-sortes of Garnishing of Seruices, [f] and of Gods / which they may handle or feele, in thier Ignorance. For els they shoulde think, that they had neither Gods nor Godseruices, e Sap.2.a.b. Rom.1.c. f Esa.44.2.b. 46.a. Ier.10.a. Bar.6.

ſeruices, neither coulde they ſett their Conſcien-
ces at quyet.

7. In this maner are the vayne People be-
witched with theſe-things: wherthrough they
think or perſwade themſelues, ỿ their Gods,
Seruices, and Knowledges, which they them-
ſelues do make, or take-on in their Hipocriſie,
muſt needs be ſom [g] holy or ſinguler Thing: and so then they honour the Worke of thir owne Handes. g San 14.b. 15.a.b.

8. They beſtowe likewyſe much labour, for
to exerciſe themſelues well in the Knowledg,
and to teach-fourth theſame: but [h] they remayne in theſame Lande, vtterly vnſkilfull and igno-
rant touching the Knowledg of the Treuth. h 2.Time.3.a

9. They make theare alſo, many Swordes,
Halberdes, Speares, Bowes and Arrowes,
Ordinance or Gunnes, Pellets, Gunn-poul-
der, Armour or Harnes, and Gorgets/ etc. for
that ỿ Tyrannical-oppreſſours, and thoſe ỿ haue
a Pleaſure in Deſtroying, ſhoulde vſe Warre
and Battell: ther-with-al, one againſt
another.

10. To be ſhort/ all the vnprofitable workes D
of theſame wilderneſſed Lande, neither-yet all ỿ
Abhompnacions, wherthrough the People of
theſame Lande do liue very cumberſomly and
vnpeaceable, are not very eaſely to be written.
But let him that hath Eyes to marke, looke
farder into theſame.

11. It is ſuerly an euill Lande/ wheare it is
neither good to dwell, nor yet to remayne. For
the

the People of thesame Lande, are too-exceeding wonderfull and too straunge or [i] absurde of Lyfe: also too-exceeding disorderly and too [k] vnquyet of Mynde: from whom likewyse ther proceedeth a foule or [l] filthey Vapour, that stinketh ouer the whole Lande. But because they are grosse and foule of Complexion, they themselues do not smell their owne Stinke.

i Deut. 32. b. c Iudic. 19. c.
k Esa. 57. a.
l Esa. 34. a. Ioel. 1. c.

The VI. Chap.

A The People of this Lande, haue also strange Names, each one according to his Nature. Euerpone is knowen theare likewyse, by his Nature: For according as their Nature is, such are their Names written vppon them. Whosoeuer can reade the wryting, let him consider theron: They are grosse Letters. whoso hath but alittle Sight and Vnderstanding, he may soone reade them. Whose Names are these:

2. Highmyndednes, [a] Lust-of-the-eyes, Stoutnes, Pride, Couetousnes, Lust-or-desyre-to-contrarynes, Foolishnes, Wantonnes [b] or Light-behauiour, Vanitee or Vnprofitablenes, [c] Vnnaturalnes, Vndecentnes, Masterfulnes, Gluttony, Vnchastitee, Vnforesightfulnes, Mocking, Scorning, Dallying, [d] Adultry or Fornication,

a Rom. 1. c. d. Gal. 5. c. a. Timo. 3. a.
b Ephe. 5. a.
c Rom. 1. d.
d Sap. 14. c.

nication, Contemning, Lying, Deceaueing, Varyance, [e] Strife, and Contention, Vexing, [f] Selfseeking, Oppressing, Vndiscreetnes. etc.

e Gal.5.B.
f Phil.2.c.

3. Beholde/ such straunge or absurde Names, Disposicion, and Nature, haue the People and Inhabitours of this Lande, called Ignorance.

4. Their Dealeing or Maner-of-lyfe, is also varyable. For now they takeon somthing/ then they leaue somwhat els. Now they be thus leadd/ then be they so vrreuen. Now they prayse this/ then they dispraise thatt: Now they think to haue this Vision/ then they think to haue that Prophesie. To be short, they are alwayes vnconstant. B

5. Their Religion or Godservice, is called, [g] The-pleasure-of-men. Their Doctrine and Ministracion, is called, [h] Good-thinking. Their King, is called, The-scum-of-ignorance [which signifyeth vnto vs, the Clymming-vpp of the hastye or rash Myndes of Ignorance.] Whom they themselues do set-vp to be their Superiour or King, for to beate-swaye or to raigne ouer them.

g Ier.44.b.
h Ier.7.c.8.c Eze.13.b. 22.c.

The VII. Chap.

Wholoeuer

A WHoſoeuer now fyndeth hymſelf in this darke Lande full of Ignorance, and deſyreth to go-out-of and to forſake theſame: and ſo hath a Good-lyking towards the good Lande of Reſt and Peace, for to aſſemble hym into theſame, among the peaceable People / he muſt go-thorow the other Gate that lyeth towards the Eaſt. For thatt is the out-faering Gate, wher-thorow he muſt trauail-forth out of the darke Lande of Ignorance, And it is named/ [a] The-feare-of-god.

a Pro.1.a.8.b. 15.d.16.a.

2. Theſame Gate hath alſo a ſtrong or migh-ty Doore, for to go-thorow / and it is named, [b] The begining-of-wiſdom. Now when the Trauailer begineth to go-thorow theſeſame / ſo can it not be otherwyſe with hym then, but he muſt indeuour himſelf to giue eare and credite to the teſtimonyes of ỹ gracious Woord of the Lorde, and to ỹ Seruice of ỹ Familye of Loue. Wherthrough he then alſo / in his Hearing and Beleeuing / is preſented or met-with-al / by the Elders in the Familye of Loue / with the Light of ỹ firſt Entrance of ỹ Waye ỹ reacheth into the holy Lande of ỹ Liueing. With which Light and his Requyring, the vpright Life of ỹ pure Hearts in Ieſu Chriſt, and the verytrue Light of the ſame Lyfe / againſt ỹ Myndes of ỹ falſe Light of the goodthinking Knowledg / is heald-forth, and euidently declared vnto him: wherby he becometh then likewyſe humbled in all his

b Pro.1.a.9.b.

c Eſa 60.d. Iohn.1.a.

all his Myndes and Thoughts: and ther is also made-knowen vnto him, what-maner of Sinner and how [d] vncleane of Heart he is, without ye vpright Beeing of the true Light and Lyfe, that proceedeth out of God: And so, in ye Knowledg of his Sinnes, and of the vpright Righteousnes / as also of the first Entrance of the Waye, to ye Lande of the Liueing; he beginneth to perceaue and to gett a little [e] Wisdom of the holy Vnderstanding. wher-through likewise he is the-more redy to consent to passe-ouer and to tranaile-thorow ye small waye that leadeth to the Lyfe.

d Math.15.b.

e Pro.4.b.

3. This Light now, that is heald-foorth before ye Trauailer, or wherwith he is mett, in the Passing-thorow the Feare of God and the Begining of wisdom, is called, [f] The grace-of-the-lorde-in-the-confession-of-sinnes. Through which Light, ye Trauailer is prepared to the true Lyfe of the vpright Righteousnes, and washed with the water of Repentance, to the Knowledg of Saluacion, in the Forgiuenes and in the Cleansing of his Sinnes.

f Math.3.a. Luk.3.a. Act.2.d.3.c.

4. With which and through which Light and his fore-going Seruice, the Trauailer is [g] leadd and proceedeth-on, euen vnto the good Lande of the vpright Liueingones.

g Gal.3.e.4.a

5. And although now, that this Light in the Fore-going of his Seruice, be lesser then the great Daye-light of ye good Land / yet reacheth it notwithstanding, to the great [h] Daye-light of thesame Lande. And moreouer, albeit that the

B

h Esa.60.d. Mal.4.a. Apo.22.a.

Leaste

i Math 11.b. Luk.7.c. Leaſte in ỹ Kingdom of ỹ good Lande, be greater of Light, then theſame foꝛe-going Light, yet doth it foꝛ-al-that bꝛing the Trauailer to the greateſt and cheefeſt Light in ỹ Kingdom of the good and peaceable Lande.

6. But in trauailing-foꝛwarde vppon the waye, foꝛ to com to ỹ good Lande of Peace, ſo do ỹ k Perrills then firſt, make-manifeſt themſelues. Therfoꝛe muſt the Trauailer keepe a diligent watch, in the ſayde Gꝛace of the Loꝛde, and in the Obedience to ỹ Kecꝛupring of theſame foꝛe-going Seruice: and ſo l conſtantly follow after the Kequpring of the Gꝛace of the Loꝛde and of the Seruice of Loue, accoꝛding to the Conſaile m of the wyſe oꝛ Elders in theſame, foꝛ otherwyſe he becometh hindered and deceaued vppon the Waye, by the ſundꝛi-maner of Temptations and Conceited-lightꝛ, that do often-tymes meete with him, to the Leading-awaye oꝛ Seducing of him fꝛom the right waye.

k Pſal.34.c. Eccli.7.a. Act.14.c. 2.Timo.3.b.

l Eccli.7.a. Heb.13.b.

m Pro.1.a.2.a 3.b.4.c.5.a.

7. Wherfoꝛe, to thend now ther ſhoulde noman remayne n without the Reſt of the Saints of Godꝛ which dwell in this good Citte; except it were then, through his owne Vnwillingnes oꝛ goodthinking Knowledg, ſo will we marke-out both ỹ Perrills of Seduceing, and alſo the Meanes vnto Pꝛeſeruacion, foꝛ that noman ſhoulde erre vppon the waye, o noꝛ be ſeduced oꝛ deceaued by any falſe Guydes.

n Heb.3.4.b.

o Deut.13.a. Ier.28.b.

8. The Loꝛde vouchſafe to ſtrengthen ỹ Courage of all Hearties, that deſpre to goe into the

Lyfe of

Lyfe of Peace / and to giue them wisdom, that they in-any-wyse ; through [p] Vnbeleefe, nor through any Good-thinking-wisdom ; becom not hindered from entering into ỹ godly Lyfe, by ỹ many-maner of Temptations, that do chance vnto them by the sundry false Guydes / and so mought happen to staye by the waye. Amen.

[p] Num. 14. b. Heb. 4. c.

C

9. Therfore heare, and vnderstande : When one now entereth into this Gate ; named, [q] The-feare-of-god ; and wil trauaile-forwarde toward the good Lande, thorow the Doore ; named, [r] The-begining-of-wisdom ; in the Light ; named, The grace-of-the-lorde-in-the-confession-of-sinnes ; : so shall he not then run-on rashly without Discretion, according to his owne good Thinking or Imaginacion, nor-yet vnadvisedly, without the Counsaile of the [s] Elders in ỹ Wisdom of the Loue and of the vpright-Beeing of Iesu Christ. For when-as the Wisdom doth first begin in the Trauailer / so is she at that tyme but small in him yet / as young or growing-on : and he him-self is yet also but young of vnderstanding, and small of comprehending, in the godly Wisdom.

[q] Pro. 15. d.

[r] Pro. 1. a 9. b. Eccl. 1. b.

[s] Pro. 4. a. 5. a. Eccl. 8. b.

10. For-that-cause, the Trauailer ; in the Youngnes of his godly Vnderstanding ; must ; in the Begining when the Wisdom groweth first in him ; haue his Proceeding-forwarde, according to the Counsaile of his Elder in the Familie of Loue / who hath obediently performed

the Requiring of the gracious Woord and his Seruice: and so is growen-vp therin, vnto
t Ephes.4.b the t Olde-age of the godly Vnderstanding of the gracious Woord of the Lorde, and well exercised in the Passing-ouer the Waye to the good Lyfe and Lande of the Liueing: To thend that hee may likewyse ; to the Ouercoming of all Foolishnes and Seducing that meeteth him;
u Eccl.6.8.b. attayne to ỹ u Olde-age of the manly Wisdom,
1.Cor.13.b. without harme, and so go into the good Lande of the vpright Wyse and Vnderstandingones.

D 11. NOw when the Trauailer passeth-throw this sayde Gate and Dooze, and so beginneth to trauaile forwarde towards the good Lande / then doth he fynde in the Waye of his Foorthgoing, too-kynde of Wyseones or Counsailers, that do meete with him.

12. The one of those Wyseones, presenteth himself before him, out of the Family of Loue, to his Preseruacion / and he standeth on the Right-syde of the Waye: and his Foorme is not very amyable nor pleasant ; according to the Myndes of the Flesh ; to beholde, nor-yet his Sayings and Counsaile, to be obeyed / because that he is contrary to all Myndes and Knowledges of ỹ Flesh: x or standeth mynded against
x Rom.7.8.a them (notwithstanding, if the Trauailer haue no regarde vnto him, neither doth dayly receaue ann Counsaile of him vnto Obedience, nor-yet follow his Counsaile / then shall he not com to
y Exod.20.b Deut.5.a.b the rest:) and he is named, y The-lawe-or-ordinance-of-the-lorde: wher vnto also is iopned

ſoyned; the ſafemaking Doctrine and ſeruiceable Miniſtration of the holy and gracious Woord vnder the Obedience of the Loue.

13. And theſame Lawe or Ordinance, with the adioyned Doctrine and ſeruiceable Miniſtration, doth [z] ſuſtayne and keepe; with the Counſaile and Inſtruction of the Elders in the holy Vnderſtanding of the gracious Woord of the Lorde and his Seruice of Loue; the Diſciples of ỹ Wiſdom, thewhiles they are yet young and vnexpert in the ſame / that they may remayne preſerued· and [a] growing-vp in the godly Wiſdom; yea, in the [b] Olde-age of the holy Vnderſtanding, and in the Experience of the manly Wiſdom; inherite the [c] Heritage of the peaceable Lande.

z Gal.3.e.4.a

a Col.1.b. 2.Tet..b.

b Eccl.8.b.

c Pro.7.a. Ephe.1.b.

14 THe other Wyſeone cometh before him, out of the Thoughtes of Mans good-thinking, and out of the Opinion of the Straungers from ỹ Family of Loue. Which Wyſeone cometh often vnto him, to the intent to drawe him awaye [d] from the Waye that directeth to the Lande of the Liueing / and he ſtandeth on the Left-ſyde of the Waye: and his Foorme is ſweete and frendly; according to the Myndes of the Fleſh; to beholde, and his Sayings and Counſaile, delytfull to be obeyed (but if ỹ Trauailer do regard him and cleaue vnto him, and follow his Counſaile / then becometh he altogether deceaued, and at the laſt, fyndeth himſelf in many Calamities and Miſeries:) and he is named, [e] The-Wiſdom-of-the-Fleſh

E

d Pro.5.a.

e Rom.8.a.

wher-vnto is taken-on, ỹ corruptible Doctrine and Ministracion of Mans Goodthinking. with the which, many People be seduced and led-away from the Waye of the Passing-ouer to the good Lande of the Liueing.

15. These too Wyseones, on bothe Sydes, do giue vnto the Trauailer, seuerall Counsaile.

16. The-lawe-or ordinance-of-the-lorde requyreth of the Trauailer, the Obedience to her Requyring, and so, with a simple Heart, to f accomplish all Righteonsnes obediently: and testifyeth vnto him, that thatsame is g the right Wisdom of ỹ vpright People of ỹ good Lande: and counsaileth him likewyse, that hee, in the Obeying of the Requyring of the Ministration of the gratious woord of the Lorde, shoulde draw-away his Sences and Thoughts, from all vnprofitable and corruptible Things: and so to let it be delytfull vnto him, to loue the God of Lyfe, h with all his Heart, and to serue Him only/ that he mought com to such an vpright Nature and good Beeing, as the People of the good Lande haue/ and so then mought liue with thosame peaceable People, in k the vpright Righteousnes and Holynes.

f Matth. 3. e

g Pro. 3. a. 4. a. b.

h Deut. 6. a. 10. b. Matth. 22 d. 1 Pet. 1. a

k Ephe. 1. 4. c.

F 17. But The-Wisdom-of-the-Flesh with the Doctrine of her Goodthinking, doth in allthings; set foorth herself ther-against much subtiller and more prudent, then to liue so in the l Singlenes of Heart, obediently / and requyreth of the Trauailer, to do his diligence or endeuour to knowe all Secrets: and so counsaileth him

l Iam. 1. 8.

eth him

eth him not to heare, to beleeue, nor to obeye [m] the Lawe or Ordinance of the Lorde / nor the Elders in the same Ministracion: but to endeuour him, of himself, to discerne the Best and the Worst, through his Imagination of ỹ knowledg/ and to excell all things with the knowledg / [n] as also to liue according to the Best of the Goodthinking or Judgment of his owne Heart.

m Gen.3.a. Rom.1.c.

n Ier.7.11.a. 13.b.18.b.

18. Besydes this, **The-Wisdom-of-the-Flesh** holdeth-forth likewyse before the Trãnailer, diuers-sortes of knowledg, according to the Desyre and Pleasure of the Flesh/because he shoulde choose such things to follow-after: Also sundry kyndes of [o] false Holynes, and false Freedom: and many-kyndes of Loue, in the Vanitee, and in ỹ [p] solish and earthly corrupptible Things/ to thend he shoulde cleaue-vnto them with a loose Heart, according to his owne Opinion and Pleasure / and to frame his owne Righteousnes, Loue, and Freendshipp, therout / euen as though the same also, were a good Holynes, or Paradise of Lyfe/and a good Freedom. But [q] the Ende is the Death and Destruction.

o Col.2.c. 2.Timo.3.a.

p Sap.2.a. Rom 11.c. 2.Pet.2.a.b.

q Pro.5.c. Sap 3.b. Rom.6.c.

19. If-so-be now that the Trauailer, do beleeue and follow the Counsaile of **The-Wisdom-of-the-Flesh**, then doth he subiect his Heart vnto too false and deceitfull Proppes [the one is named, [r] **Self-seeking**: the other, [s] **Negligent-toward-the-lawe-or-ordi-**

r Phil.2.c.3.a. 2.Pet.1.a.

s Gen.3.a.

nance-of-the lorde:] and so he cometh into many-kynde of Errours, through The Wisdom-of-the-Flesh.

The VIII. Chap.

ABut if the Trauailer haue an harty-desyre to com into the Rest of the good Lande: and that his Heart be inclyned * vnto Vnitee with the peaceable People/ then must he vtterly forsake all ỹ Counsaile of The-Wisdom-of-the-Flesh/ how plesantly and prudently soeuer thesame attempteth him in the Knowledg/ and all those likewyse, that are Enemyes to the Family of Loue, and that are captiued with the Fleshes Wisdom or Goodthinking, and with the Disobedience to the Requyring of the Woord and Seruice of Loue. For the Ende of the Counsaile of the Wisdom-of-the-Flesh, and of her Seruants or Captiues, is nothing but Deceit/ and extendeth to all b Grieuous-misery, Bitternes, c and Sinnes of Death, and therfore must the Trauailer, with all his Heart; follow ỹ d Counsaile of the Laws-of-the-lorde/ according to the Counsaile of the saide e Elders in the holy Vnderstanding.

a Ephe. 4. 2.

b Sap. 5. a. Eccl. 21. b.

c Rom. 6. 8. b

d Psal. 119.

e Pro. 4. a 7. a

2. (And although it seemeth at the first, to be somwhat paynfull and bitter/ yet doth ỹ Ende of thesame for-al-that, extende to all Ioye, Swetnes,

Sweetnes, and [f] Righteousnes of Lyfe: and bringeth the Trauailer to the good Lande of Rest and Peace.)

f Rom.6.8.h

3. But the principall Counsaile of the **Lawe-or-ordinance-of-the-lorde**, is this: That the Trauailer or Louer of the good Lande, shall in the Begining of his Journey, [g] submitt himself altogether vnder the Requyring of the holy and gracious Woord of the Lorde and his Seruice of Loue, and enter obediently into the Requyring of thesame, and prepare [h] his Soule to Temptation: and so shall call and praye vnto his [i] God, in all his Temptation, and perseuer stedfastly in the Lawe or Ordinance of ỹ Lorde, euen till into the good Lande of Peace. B

g Eccl. 7.b.
h Eccl.2.a.
i Psal.18.a.19.b.116.a.

4. And this good Counsaile of the **Lawe-of-the-lorde**, giueth the Trauailer also, two Instruments with him, in the Journey or by the waye: The one serueth him, for to continue therthrough, in ỹ right Waye. And it is a Compas / the which, is the right christian Wayeshewer, that alwayes poynteth him rightly vnto the good Lande. This Compas is named: [k] **The-forsaking-of-himself-for-the-good-lyfes-sake.** As long as one goeth on according to thesame in the Obedience of the Requyring of the Lawe of the Lorde / he cannot erre.

k Math.16.c. Mar.8.d. Luk.9.14.d

5. With the other Instrument, all the Enemyes, and all the Temptacions, that woulde hinder the Trauailer from coming into this holy Place, be ouercom.

C 6. This Instrument of Victory, is the Crosse of Christ: and it is named, [l] Patience or Sufferance, and it is the true Alter in the Holy/ vppon the which the true Meate-offering is, that is geuen to the faythfull beleeuing Trauailers to eate: and also the true Drink-offering, that is geuen them to drincke. Which Meate-offering is named, [m] The-flesh-or-body-of-Jesu-Christ, and the Drink-offering is named, [2] The-blood-of-Jesu-christ: And thesame Body and Blood of Iesu Christ, is vnto the constant and faythfull Trauailer in the Proceeding-on in his Pilgrimage; [n] a true Mediator, to lay-awaye the Sinne in the Flesh, and to establish ye [o] Promyses with him, that are made to the Fathers: and so through thesame and with thesame Meate-offering and Drink-offering, the Trauailer is able to byde [p] constant to the Compas and on the Crosse, till vnto the Accomplishing of his Passe-ouer and debt Offering: That is, vnto the Death and Burying of all the Lustes and Desyres of the sinful Flesh, and of all the Fleshes Wisdom or Goodthinking: and so can ouercom all false Guydes and all the Enemyes of the good Lyfe of the vpright Loue/ and enter into the good Lande of Peace, without Harme/ and be assembled to all the Holyones of God, in the euerlasting Lyfe.

l Lamen. 3. c. Heb 10. 12 a. Ieam. 5. a.

m Iohn. 6. c.

n Ephe. 2. b. Col. 1. 2. b. c.

o Rom. 15. a.

p Heb. 12. a.

Cap 12. c.

7. Who soeuer then hath euen-thus (as is sayde) these too foremencioned Instru-

Inſtruments with him, and giueth himſelf
captiue ther-vnder [q] obediently, according to the Doctrine and Requyring of the Lawe of the Lorde/ hee [r] cometh through theſame Captiuitie, to the vpright Freedom of all the Children of God.

[q] 2. Cor. 10. c.
[r] 1 Sap. 3. a.

8. Howbeit it [s] ſeemeth, as that he dyeth on the Crosſe, through the Compaſſ, with the ſayde Meate-offering and Drink-offering: But he cometh through [t] theſame Death of the Crosſe, to the vpright Lyfe.

[s] Sap. 3. d. 5. a. Math. 17.
[t] Rom. 6. 8. b.

9. Now when the Trauailer giueth himſelf to the Journey, with this ſaide Armour of the vpright warlyke Souldiours of Ieſu Christ: and ſo prepareth his [u] Soule againſt all Temptacions/ then can he likewyſe in the Dayes of his Temptacions, keepe the Victory againſt all the Enemyes of the good Lyfe and of the vpright Loue. For ſo in that Armour, none of the Enemyes of the Lyfe, nor the Vngodlyones, neither can nor may; with their Temptacions; byde [x] ſtanding before the Forſaking of himſelf for the good Lyfes ſake, and before the Patience: nor the [y] Gates of Hell, the Daunger of Death, the Bands of the Deuill, nor-yet the Worlde, nor Fleſh, haue not any Power againſt thoſame: but they be all ouercom, ther-through. and all thatt whatſoeuer is not any Lyfe, nether-yet of God, muſt giue-back before them.

D

[u] Eccl. 2. a.
[x] Heb. 11. a.
[y] Math. 16. b.

10. Therfore; all ye Louers of the good Lande, and [z] Diſciples of the holy Woord; haue a dilligent regard vnto the Com-

[z] Iohn 8. d. Ieam. 1. b.

a Math 10.c. 34.b. pas: and continue on the Crosse, a euen vnto ỹ Ende. For therthrough do we obtayne ỹ Victory against all ỹ Enemyes: and we may likewyse throughe thosame, enter, without Harme, into this good Lande, which lyeth right in the Easte, and wheare the Sunne alwayes shyneth, b and neuer goeth doune; and so may inherite thesame, for euermore.

b Esa 60.c. Apoc. 22.a.

The IX. Chap.

AIf-so-be now that the Trauailer do giue-eare to the Counsaile of the Lawe-of-the-lorde: and giueth himself to the Journey, with thesayde Instruments / then doth he in his Trauailing-forward, com into a great vnpathed Lande, wheare many-maner of Temptacions and Deceits do meete with him. And coming into thesame, ther appeereth vnto him immediatly, a a Starr out of the Easte, which guydeth him till into the good Lande/ To thend that he shoulde alwayes, in all the Temptacions of Deceite, haue a good Confidence, to passe by all ỹ Temptacions and deceaueable Things that do meete with him, and to com to the good Lande.

a Math. 2.a.

2. This Starr is named, b **Beleefe-and-hope:** by the which he doth beholde, a farr-of, to what good Rest the Starr will bring him.

b Abac. 2.a. Rom. 1.b. Heb. 11.a.c.

3. This great vnpathed Lande, that he trauaileth thorow, is named, **Many-maner-of-walkings**

walkings / because the Trauailers do trauaile and passe from all Quarters; thorow the same Lande, c to that one good Lande of Rest. But in all the same Lande named, Many maner-of-walkings; ther is not one playne pathed Waye. c Deut.1.a.b.

4. But although the Trauailers do, in this Many maner-of-walkings; trauaile to the good and peaceable Lande: yet do they all at ỹ last assemble into one Waye. For they all haue their Guyding, by ỹ one d Starr. which Starr according to the Pointing of their Compas; bringeth them all to that one Lande of Peace. d Matth 2.a.

5. MOreouer, this Lande into the which one cometh, through the Feare-of-god and the Beginning-of-wisdom, is of it self, a e sorowful-mynded Lande. And ỹ People of that Lande, neither-yet the Trauailers in the same, are f neuer merye. Wherfore ther do happē theare vnto ỹ Trauailers, many Temptations to choose g something, wherby to be released from the Sorow or Greefe. But with the Forsakeing-of-himself, they ouercom it all, through the Patience. B e Eccli.1.a. f Psal 126.a. 137.a. g Mat. 4.a.b. Luk.4.a.

6, The Names of the People, are these: Striken-in-heart, h Cumbered-in-mynde, Wofulnes, Sorowfulnes, Anguish, Feare, Dismayednes, Perplexitee, Vncomfortablenes, Vndelytfulnes, Heauymynded-

nes, h Exo.16.17.

nes, Many-maner-of-thoughts, Dead-courage.

7. Beholde, such Names and Natures of People, ther are and do dwell in this Lande, Many-maner-of-walkings.

The X. Chap.

A This Lande is an open, weake or vnwaled Lande: and is like vnto a [a] barrayne Wildernes, wherin ther is little Joye to be founde, but it is full of Perills of Deceit, because of the sundry-sorts of Temptacions, that do com to the Trauailers, through Perplexitee.

a Exo.16.a. Num.21.b.

2. For if they, according to ye Doctrine of ye Lawe of the Lorde; haue not a sharpe Watch vnto the Compas, nor holde them fast on ye Crosse: and also do not still marke the [b] Leading-starr, then may they soone be lead-awaye into a By-waye; and that because of the Heauy-myndednes of the Inhabitans of the Lande. For ye Wisdom-of-the-flesh doth also com-forth theare oftentymes very subtilly, [c] with her Self-seeking, for to poynt the Trauailer asyde. But all what is Self-seeking, that is Seduceing: but wher-vnto the Forfakeing-of-himself poynteth or leadeth, thatt is the right Path.

b Math.2.a.

c Rom.1.c. 2. Pet.2.a.b.

B 3. Verily, in this Lande of Mortifying and Abstayning [d] from althings, ther is not much

d Mathe.16.c Mar.1.d.

Joye

Ioye to be gotten. But the Trauailer, that with the Forſaking-of-himſelf; paſſeth-thorow theſame, in the Patience, and ſeeketh not his Owne-ſelfnes. but vnder the Obedience of the Loue; hath a much-more Deſyre to doo the Lordes Wil/ hee obtayneth a good Saluation of the peaceable Lyfe. e Pſal. 40.d Heb.10.b

4. And whoſoeuer likewyſe, hath not an harty Deſyre to the good Lyfe/ hee alſo remayneth not conſtant in this Waye. But whoſo byddeth conſtant till vnto the f Ende/ hee ſhalbe ſaued, and reioyce him in the euerlasting Lyfe. f Matth.10.d 24.b.

5. MOre ouer, in this Lande, the Trauailers haue not much Sweetnes of the herbe of Lyfe. wherwith they be g fedd, in their Hunger/ nor-yet much Satiſfying of Refreſſing, of the Fountayne-waters, h wherwith they be refreſhed, in their Thirſt/ becauſe that in theſame Lande, ther is no perfect Satiſfying of Hunger and Thirſt to be founde nor comby. For the Herbe wherwith they be ſuſtayned to the Lyfe, and the Fountayne-waters wherwith they be refreſhed, do k make them ſtill the longer the more, Hungry and thirſty. And as long as they are trauailing in this Lande, towards the good Lande of Peace, they haue ſtill Hunger and Thirſt l after the Righteouſnes: but in the good Lande they becom all ſatiſfyed. C g Exo.16.a h Exod. 17.c Num.20.d i Eſa.41.b k Eccl.24.c l Matth.5.a Luk.6.c

6. The Herbe, wherwith the Trauailers be ſuſtayned to the Lyfe, is named, The-ſeruiceable-woord-of-the-lordes: And the Fountayne- m m 2.Cor 3.b. Gal.3.b.4.a

tayne waters, wherwith they be refreſhed, are named, [a] The-promyſes-of-ſaluacion-in-the-new-teſtament-of-the blood-of-Jeſu-Chriſt.

[a] Ier.23.c 31. d.33.b. Luk.22.c. 1. Cor 11.c.

The XI. Chap.

AN this Lande named Manyma-ner-of-walkings; ther lye alſo fayre Hills, that ſeeme to be ſomwhat [a] delyt-full / of the which the Trauailer muſt beware. For it is nothyng but Deceit, Vanitee, and Seduceing.

[a] Num 33. Deut.2.

2. Theſe Hils are garniſhed with diuers Trees: which do likewyſe bryng-forth vayne and deceitfull Fruits.

3. Now becauſe of this Garniſhing of the Trees, and for the Delectation of their vayne Fruits, many Trauailers do ſuffer themſelues to be ſeduced ther-with / [b] and do make their Dwelling among them: and ſo they remayne without the good Lande of Lyfe and of Reſt.

[b] Num.32.b.

BE 4. And ſeing they are growen ſomwhat wery[c] and grecued, or ſomwhat [d] vnbeleeueing or doutfull in the Miniſtration of the Woord / therfore do they ſuffer themſelues the more eaſely, to be drawne awaye with theſame: For it hath a Shewe as if it were to their Preſeruation and Welfare, or were ſom Holpnes.

[c] Heb.12.b [d] Num.11.14

5. For-that-cauſe do the Trauailers alſo the more

more easely cleaue vnto it: and so they leaue the Forsaking-of-them-selues/taking-on [c] their-Self-seeking [that is, they take-on their owne [f] Righteousnes and made [g] Holynes, or their [h] Ease-in-the-flesh:] They likewyse leaue the Patience, and becom negligent towards the Lawe or Ordinance of the Lorde, following their [i] Self-chooseing, wherwith they [i] according to their owne Pleasures; be drawen-away, by the Deceite of the Wisdom of the Flesh.

c Exo. 16.1[illegible] Num.11.
f Rom.10.3.
g Col.2.c.
h Phil.3.c.
i Gen. 3.6.

6. If they now byde not constant, till vnto the Ende of the Trauailing-thorow / [k] then remayne they also without the good pleasant Lande, and do estrainge themselues from the holy Citee of Peace and of Rest.

k Num.14.&
Psal.95.b.

7. These Hils are named, [l] Taken-on-witt or-prudence, Riches-of-the-spirit, [m] Learned-Kowledg, [n] Taken-on-freedom, [o] Goodthinking-prophecie, Zeale-after-chosen-holynes, [p] Counterfeit-righteousnes, New inuented-humilitee, [q] Pryde-in-ones-owne-spiritualnes, Vnmyndfull-of-amp better. etc.

C
Letter Learned,
l Pro. 3. b.
Esa. 5. a. 5
m Rom.1.c
1.Tim.1.a.
n 2.Timo.3.a
o Ezec.13.22.
p Mat.23.a.b.
c.d.
Col 2.b.c
q Luk.18.b

8. The Trees that growe vppon these Hills, are named, [r] Coloured-loue, [s] Litteral-wisdom, Greedy-towards-owne, Flattering-alluering, [t] Renooueing-of-naturalnes, Prompes-of-vanitee, Exalting of-his-owne-priuate-enuention, Pleasur-in-chosen-

r Iudæ.1.b.
s Cor.1.b.
Cor.2.2.b.c.
t 2.Timo.4.3
t Matth.4.b.

v Matth. 23. a b. c. d. Luc. 18. a

chosen-holynes, v Greatly-esteeming-his-owne-working-of-private-righteousnes.

9. These Trees do bring-forth altogether one-maner of Fruits, which be all likewyse called by one-maner of Name: and the Name of their

z Psal. 7. a Sap. 3. b 5 b Eccli. 34. a.

Fruits, z is Bayne-comfort. With which Fruits, the People that haue left the Forsaking of themselues, and the Crosse with the Meate-offering and Drink-offering, and haue not brought their Debt-offering, to the Lorde/ and that seeke their Rest, or make their Dwelling among these deceitsul Hills; do let themselues

y Esa. 29. b.

y be fedd.

D

10. Iftherfore ỳ Trauailers haue lefte ỳ Forsaking-of-themselues, and ỳ Patience, with the Meate-offering and Drink-offering as also ỳ Accõplishing of their debt Offering, or are growen doutfull in the

a Heb. 10. d.

a Beleefe/so finde they then som Refreshing among these Hills, through ỳ Shadow of the Trees. They gett likewyse som Satisfying, through ỳ Bayne-comfort/ and are also at the first somwhat gladd therthrough: also singing and crying-out: **We haue it / We haue it: We are illuminated/ borne-a-new/ and com to the Rest and to the Best of all.**

11. But; alas; when the Sunne ariseth somwhat high/ then do the Fruits

b Psal. 34. a. Matth. 13. a. c.

b wither, namely, the **Bayne-comfort:** and when the Winter cometh, then stande the Trees barrayne: and

it is

it is all [b] Deceite and Seduceing. b Iob. 10.a. Sap. 5 a.b.

12. Therfore ther is no true Rest, but in the good Lande-of-eternite / which is full of all pure Hearts and Soules of the Liueing.

The XII. Chap.

A Hewhiles then that the Trauailer doth trauaile toward this good Lãde, by the Leading-starr [1] Beleefe-and-hope / so cometh he cleane-thorow all the Deceit, by meanes of the [a] Forsaking-of-himselfe: For thatt is a good Compas vnto him / which poynteth to the good Lande.

2. And with the Patience, he likewyse [b] ouercometh all Assaults. For thatt is vnto him a good Blessing of the Holy Crosse / and a good Armour; to the Conquering [c] of all his Assaultings: Wherthrough all his Enemyes [d] flye from him: and so he may passe-by all what is destroying, free without Harme. b Heb. 10.d. 11.a.d.12.a. c Ephe.6.b. 1 Pet.4 a d Ieam. 4. a.

3. For ther are many Molesters and Destroyers to be founde in this Lande, which do greeuously ver the Trauailers: and woulde also destroye, [e] lett or hinder them, that they shoulde not com into the good Lande of Peace. But they do all feare and tremble / before the holy Crosse. e Luk.21.b 1.Pet.5 a.

4. The Molesters that do often-tymes mecte ye Trauailer, for to hinder his Passing-forward, and to bring him to Destruction, are named, [f] Tryng-of-the-beleefe, [g] Doubt-or-dis- B

[f] 2. Pet. 3. a. [g] Num 14. a.

Mat. 24. b. 2. Pet. 3. a. truistfulnes to com to the good lande, Tempting with a chosen appealement according to the flesh, Prooueing of the beleefe in a showe of comforting, with the worldly bewtyes, [h] Proffering of the possession of all the riches of the earthly corruptibleness, to thend to forsake (in respect therof) the true inuisible Beeing, Godes eternall Power and Might, the euerlasting Uncorruptibleness, and the heauenly Riches of the perpetuall Immortalitee / wherin no [k] Corruption can remayne or endure.

h Math. 4. a. Luk. 4. a.

Sap. 7. c. Col. 1. b.

k Apo. 21. c.

5. But let noman suffer himself to be discouraged at the Passage of the [l] Waye, nor seduced by the Molesters: but haue all your Longing (O ye Louers [m] of the vpright Vertue) after the most holy Being of ỹ good Lande of the Liueing: and keepe still your Eyes fixed vppon the Leading starr.

l Heb. 10. c. Ies. 1. a. 1. Pet. 1. b.

m Psal. 42. a.

6. Haue a diligent regarde vnto the Compas/ that ye turne not out [n] on any syde.

n Iob. 23. c.

Nota bene C 7. Forsake not the holy Crosse, nor the seruiceable gracious Word of the Lorde, which is [o] administred and geuen vnto you to [p] feede vpon (by the Elders and Ministers of thesame) for a Foode of Lyfe / to thend ỹ ye may ther-thorough be preserued from all Destruction, in the Waye of your Journey, till vnto ỹ Entrance into ỹ good Lande / and that all whatsoeuer is destroying, may flye [q] from you. For euenso in your Constauntie, the holy Crosse shalbe vnto you an

o Math. 24. c.

p Eccl. 15. a.

q Ies. 4. a.

pou an Alter of the true Burnt-offering and the ſeruiceable gracious Woord of the Lorde, a ſafe-makeing Gift or Offering of Christ, vppon theſame Alter [z] in the Holy of the true Tabernacle of God and Christ: vppon which Alter, pour Gift or offering which ye offer vp vnto the Lorde vppon the holy Alter in the Holy, becometh ſanctifyed: throughe theſame ſafemakeing Gift or Offering, the ſeruiceable gracious Woord of the Lorde; and kindled or ſet-on-fyre for a Burnt-offering, to the Conſumeing of al the Enemyes of the good Lyfe. Wherthrough then likewyſe, pour willing Debt-offering, Sinne-offering, and Death offering, ſhalbe acceptable [a] vnto the Lorde and aſcende-vp before him, from theſame Alter; as a ſweet Sauour.

[z] Heb. 9. b.

[a] Eſa. 56. a Rom. 12. a. 2. Cor. 2. b

8. Therfore be not a frayde [u] of all pour Enemyes: For God hath made them all diſmayed, throughe the holy Croſſe of Christ, the true Alter of his holy Offering in the Holy, and geuen them into our Handes, for to be vanquiſhed.

[u] Deut. 20. a. Eſa. 41. b 1 Mac. 4. b

The XIIII. Chap.

IN chiſſame thorow faering Lande, A
men fynde alſo a craftye Murderer/that both high and Lowe, wyde and farr, runneth al-ouer thiſſame Lande: and he is named, [a] Vnbeleefe.

[a] Num. 13. d. 14. a.

2. Of this wicked Villaine, it behoueth vs to
b Heb.3.4.b. be [b]very warye: For by him ther are many murdered: and so they remayne without the Rest/ because they loose the compas, and forsake the Crosse, through Vnbeleefe: as also, because they couer their Eyes from the Light of Heauen/and will no-longer beholde the Leading-starr.

3. Therfore herein ther is great Dainger to passe-thorow. namely/ for all those that will
c Num. 13. c. d. 14. a. follow their owne Counsaile, and are [c] faynt-harted, or wauering in Fayth/keeping no dilligent Watch vnto the Compas/and [d] for feare of sustayning Damage; do hastely cast the Crosse from them.

B 4. But the Trauailers that giue no regarde vnto their owne Counsaile or Opinion, shall not feare the Dainger of sustayning Damage: but
d Eph.6.b. shall continue of [d] good courage. For it is all nothing, and Banitee, what soeuer meeteth them vppon the Waye. It is all to be ouertorn/ thorough the Patience. For ther-through it con-
e Psa.37.68.a sumeth it self, [e] like vnto Smoke. And ther is nothing-at-all found, that is any-what, or that remayneth-ouer / but the good Lande, with his holy Inhabitants and godly Riches.

f Heb.5.a.10. c.11.b.c. g Math.14.d. 5. Therfore let men trauaile-thorow boldly [f] with fayth in a firme Hope; and not doubt, [g] nor growe wauering / then is-ther nothing that can endamage nor destrope them.

The XIIII. Chap.

In this

IN this Lande ther lyeth also a daungerous Ryuer / wherin a many Trauailers be drowned and choaked, that holde them not vnto the Counsaile of the Lawe of the lorde, and therfore haue no regarde vnto the Compas, nor haue suffered themselfes to be made fast on the Crosse. A

a Psa.69.a.c.

2. For-that-cause it is likewyse very needfull, that the Trauailers do take dilligent heede heerof / also regarde well the compas, and holde them vnto the Crosse / that they runne not in to thesame.

3. This Ryuer is named, b A-delyte-in-the-pleasurs-of-the-flesh. And in thesame ther are also Fishes / who haue their Nature according to the Name or Nature of the Ryuer. But let not the Trauailer take-vppon-him c to go into thesame Ryuer, nor to ketch her Fishes, neither-yet suffer himself to delyte to eate of them.

b Rom. 1. c. Ephe. 4. b.

c Rom. 6. 13. Gal. 5. b. 2. Tim. 2. c. Iudæ. 1. b.

4. These Fishes are named, d Meate-of-the-temporal-delytes, in-stead-of-the-euerlasting-good. B

d Ier. 5. a. Phil 3. c. 2. Pet. 2. b.

5. Somme Fishes are likewyse named, Ease-in-the-flesh, in-stead-of-zeale-to-the-righteoulsnes / e Honour-of-the-worlde, in stead-of-the-rest-in-the-spirit, and-of-the-honour-of-god.

e 1. Iohn. 2. c.

6. Take you everyone dilligent heede of this deceitfull Ryuer, and of her Fishes. It seemeth indeede to be a very pleasant Water for one to refresh and recreate himself in: and the Taste of

the Fishes, doth also prouoke a desyre, for to
f Sap. 5 b. eate still of them. But it is all meere Deceit, &
2 Cor. 7. d. vayne and nothing.
1. Iohn 2. c

7. THis Riuer hath, in her Bottomles-
deepnes, a very euill Rewarding. For
if one sinke into thesame vnto the Bottomles-
depth therof, then fyndeth he nothing theare,
g Iob. 18. b but g burning Pitch, Brimston, Heate, and
Psa. 11. a. flames of the hellish Fyer.
Esai 34. a.
Apo. 21. a.

8. Thatt is the Rewarde of this Riuer, tow-
ard all those that runne to thesame, and drowne
or choake themselues therin.

9. Therfore let noman intende nor endeuour
him to take-on any Sweetnes of Lyfe, so long
as he is not yet com to the Rest of the good
Lande. For as long as one is in the Journey,
he must account of him self, as a h Pilgrim or
h 2 Cor. 5. a. Walker in strainge Landes, who suffereth
1. Pet 2 b. nothing to delyte him in thesame, for to take it
Heb. 11 b. on him, inasmuch as he hath no Inheritance
i Heb 13. b. nor i Continuing-place therin.

10. After this maner likewyse, let euerypne
stande mynded, and not take-on anything, k ac-
k 1. Cor. 9 c. cording to his owne Pleasure: but proceede-on
l Heb. 11. b. right-foorth, towards the holy l Citee, which
Apo. 21. 22. a is named, The-vnderstanding-of god.
m Col. 2. a For in thesame, is m all Fulnes of Riches, and
n Iohn. 10. b. all Fulnes n of Lyfe and of Ioye, to befounde.

The XV. Chap.

In this

IN this vnpathed thorow-faering Lande, ther do also spring or growe certen Thistles and Thornes, which do many tymes somwhat ver the Trauailer. But with Patience, he may escape and passe thorow them all. A

2. The Thistles and Thornes, are named, [a] Vncertayne-consciences. a Num.14.b. Sap.17.b.

3. Therin are likewyse to be founde, diuers Natures of Beastes, that are mynded to Deuouring: the which also do pursue the Trauailers very stoutly: in-such-sort, that they somtymes retyre a-little, because of them. But before the Crosse, they do all retyre-back at the last.

4. These Beastes are named, [b] Enuy, Wrath, Churlishnes or Vnkreendlynes, Crueltee, Offensiuenes, Resistance or Disobedience, Craftynes, Greedy-desyre-of-honour, Subtiltee-to-deceipt-and-violēce. And also one of the most detestable Beastes (that wil worst-of-al giue-waye; is named, Hipocrisie [c] or Dissimulation, wher vnder al maner of Naughtynes is couered, with a coloured Vertue, [d] or made Holynes: and he is indeed the subtilest Beaste, who prouoketh all the other Beastes, for to deuoure the Trauailers. B b Rom.1 & Gal.5.b. c Luk.11.a. d Math.6.7.a 23.b.c.

5. Of which wyld Beastes, the Trauailers must take-heede, with great [e] Foresightfulnes, that they runne not into the Mouth of them, and so be swallowed-vp. e Math.10.c. Ephe.5.b.

The XVI. Chap.

NOw when the Trauailer is passed-thorow all this saide Lande: and hath left all these Abhominations/then cometh he to three Castels / thorow the middest of the which he must passe, and must leaue them in like-maner. For he shall not nede [a] to feare anything of all whatsoeuer meeteth him in the Journey.

a 4. Esd. 2.c.

2. It is true / when anything meeteth him in any-peace, that hath a Showe; or that he himself regardeth; as if it were of som value/ then doth it doutles vaute-out itself so highly sometymes, as if it were impossible to be [b] ouercom: But when one is gon thorow or past the-same, and then looketh-about after it / so is it nothing-at-al: and is altogether Deceite, [c] Banitee, and Bewitching.

b Exod. 14.a. Num. 13.d.

c Iob. 20.a. Psal. 37.a.

3. Vppon these Castels ther lye subtill Watchers, which are very craftye and wyly: but thorough the [d] Forsakeing-of-himself; and with the Patience, one may passe-by them. But whosoeuer; through Vnbeleefe; hath lost the Compas: and left the Crosse / him do they take captiue to be their Bondslaue.

d Mar. 8.d. Luc. 9.c.

4. The one of these Castels is named, [e] The-power-of-the deuils-assaulting. The seconde, [f] The-forsaking-of-hope. The third is named, [g] Feare-of-death.

e Iob 1.a 2.a. Math. 4.a.b.

f Heb. 12.b.

g Psal. 55.a.

The

5. THe Watchers that lye vppon these Castels, for to take the People captiue vnder thosame; are named according to their Nature. And these are their Names: B

6. [h] Appeering-lyke-angels-of-light, [i] Indeuoring-to-the-stealing of-the-heart, [k] Apparance-of-vertue, Subtil-inuention, [l] Confidence-in-knowledg, [m] Made lawes and Imagined-rights, Disguysed-or-vnknowen-holynes, Self-framed-righteousnes (ther goeth also among them) [n] Accusation-of-sinnes, Feare-of-euel, Feare-of-aduersitee, Careful-of-destruction, Fears-of-hell. etc.

h 2.Cor.11.b.
i Ezec. 13. b. 22.c.
k Pro. 14.16. 2.Timo. 3.a.
l Pro. 12.a. Col 2.a.b.c.
m Math. 23. 1.Timo. 4.a.
n 4.Esd 16.b. Sap.17.b. Rom.2.b.

7. These and such-lyke before named, are the Watchers of the Castels / who do go-out with many [o] subtill Snares, for to let the Trauailers, and to ketch them into their Captiuite. C

o Psa,35.57.a.

8. But the [p] Forsakeing of him self, poynteth quyte-beyounde, as to forsake it all: and with the Patience, one passeth-thorow thesame, as if it were nothing. For the Compas doth poynt only vnto the Vnderstanding of God / to thend to bring the Trauailer to thesame, and to arme him therunto: Forasmuch doutles as all other things, are [q] Seduceing and Foolishnes.

p Math. 16.c.
q Sap.5.b.

The XVII. Chap.

NOw when one is passed-beyounde and hath left all this (as is rehearsed) then doth he [a] com hard-by the good Lande, and he approcheth neere vnto the Vnderstanding of God. But Many do runne-past the Entrance therof / because they perswade themselues too-soone, that they haue left it all, and that they are growen so wyse, that they think it is not needfull for them, to heare the seruiceable Woord of the Lorde anymore/ and think that therfore they cannot fayle, to knowe very-rightly the Entrance of the good Lande, and also the maner how they shall goo into the good Lande: and so they lose the Compas, coming euenso yet into very greate Errours.

a Num.27.b. Deut.34.a.

2. For the neerer one cometh to the Lande, the more subtilly doth the Deceite assaulte him. For besydes the Entrance of this good Lande (as the one Wayes Entrance ioyneth to the other) ther lyeth also a Waye, [b] that leadeth to an abhompnable or horrible Lande. And the same Waye is a pleasant Waye to beholde: and [c] pleasant lykewyse, to enter-into. wherwith Many be deceaued: supposeing, forasmuch as his Coming-in, is so delitfull and pleasant in beholding; that thesame is the very Waye, that leadeth into the good Lande.

b Matth.7.b.

c Gen.3.2. Exo.14.16.c.

3. Heere it is very needfull to haue a dilligent and sharpe Regarde, to which of bothe these Wayes, the [d] Starre leadeth, and vppon which the Com-

d Matth.2.a.

the Compas poynteth: whither it be to theſame pleaſant Waye, or to the peaceable Lyfe of the good Lande. and alſo that the Croſſe be not forſaken. For through e the Croſſe one may perceiue which of them is prompſed to be the beſt/ namely, the pleaſant Waye, or the peaceable Lyfe of the good Lande.

e Heb. 12. a. 1 Pet. 2. c.

4. This pleaſant Waye is named, f Knowledg-of-good-and-euell: B which deceaueth many People / becauſe they perſwade themſelues, that to knowe the Good and the Euell, doth farr excell the ſeruiceable Woord of the Lorde, and his Requyring: and that likewyſe, the ſame is the very-beſt, the moſt-holy, and the moſt-prudent Vnderſtanding, wherby to go into the good Lande, and to inherite his Riches: and ſo they iudg that the Knowledg, is the greateſt or the cheefeſt Riches of God. Howbeit it is nothing-at-all, g but Deceite, Payne, Laboure, Trouble, and no Reſt: alſo nothing but Death, and no Lyfe.

f Gen. 2. 3. B

g Gen. 3. b Sab. 2. 5. 2. b.

5. For if any man adioyne him vnto y Knowledg of Good and Euell, and maketh more account of it, then of the Nature of God, h whervnto the Lawe of the Lorde is ſeruiceable vnto him / then doth he forſake the Doore or Gate ſeruing to the Entrance of the Lyfe: and ſo chooſeth to enter-into the deceitfull Waye of the Knowledg of Good and Euell: thinking, that he can want nothing theare: and ſo he entereth boldly into it: i perſwading himſelf, that theſame is the

h Gal. 3. c. Heb. 7. b.

i Num. 16. a.

is the Beſt, and that he ſhall therthrough, go into the good Lande.

The XVIII. Chap.

NOw when anp People are com into theſame Lande, wherunto the pleaſant Waye of the Knowledg of Good and Euell leadeth: and which in itſelf, is full of Contencion, full of great and greeuous Incomberances, and full of all Abhompnations of Deſolation / Then doth-ther appeere pmmediatly vnto them, an inwarde or ſpirituall [b] Pryde, and an Arrogant-boldnes againſt the Diſcipline of the gracious Woord and the Obedience to the Requyring of his Seruice of Loue: the which deceaueth Many, namely, for ỹ moſt part, all thoſe that grounde them vppon the Knowledg, and ſo do thinck to obtayne or to enter-into the Lyfe and the Trueth, vp meanes of the Knowledg of Good and Euell.

a Num. 16. a.

b Pro. 11. c. Math. 22. 1. Cor. 8. 2. Col. 2. c.

2. For the inward Pryde getteth-roote in them / and they ſuppoſe that they are ſomwhat ſinguler [c] aboue other People, becauſe they haue ſo much Knowledg to talke of the Trueth, and are ſo rich of Spirit therin / perſwading themſelues, that the Riches of the Knowledg, is the very Light of Saluation: and thatſame doth then make them preſumptuous-bolde.

c Iob. 11. 12. c. Eſa. 5. c. Luc. 18. b.

3. Euenthus verply do they, in the knowledg, arrogantly take vppon them, that [d] their Cauſe is ſure and certeyne: But it is all nothing-els but Abhomp-

d 3. Reg. 22. c.

Abhompnacion of Deſolation, Contencion, Diſagreement, and Intangleing, among the Childzen of Men.

4. Therfoze is alſo theſame Lande, into the which one cometh thus, through the ſayd Knowledg, named, c The-abhompnacion-of-deſolacion / becauſe that it ſetteth itſelf in ſuch a Place oz Dignitee, and hath ſuch Reputation among many Men, as if it weere the holy Vnderſtanding of God it ſelf. Yea, it doth alſo vante oz giue-foozth itſelf to be theſame: and ſo ſetteth it ſelf in f the Hearts of Men: and will lykewyſe be reputed and helde foz theſame, at Mens handes. Whoſoeuer now beholdeth theſame, g let him conſider theron. B

c Dan. 9. f. Math. 24. b.

f 2. Theſſ. 2. a.

g Math. 24. b. Mar. 13. b.

5. But, alas, whoſoeuer is com into this hoz-rible Lande, and hath taken a Dwelling-place therin/ ſuch a one cannot tightly behold oz conſider the Abhompnacions of theſame Lande: noz-yet very-wel com out of theſame agayne/ Becauſe that the ſpiritual Pryde, and the Arrogant-ſtoutnes againſt the Loue and zer Seruice, is, by meanes of the Knowledg, ſo deepely rooted in him: and therfoze he perſwadeth himſelf, that ſ h Knowledg, is a Citee full of the wyſe Kyches of God: and a good Vnderſtanding of the holy Goſte.

h Col. 2. a.

6. Howbeit, it is all falſe and meere Deceite/ becauſe that the Vnderſtanding of God, the which is Gods true Beeing and Nature, doth not beare-ſwaye, noz hath the Superioritee therin: but that the prudent Knowledg, and the raſh i Bitter-

i Gen. 3. a.

Bitternes, together with al-maner of Falshod and Self-seeking, hath theare the Superioritee and beareth the Dominion. Wherfore, ther is
k Iob.5.a. nothing theare also, but k Bottomlesnes, and no
1 Iohn.1.7.c. vpright Grounde of Vnitee of Heart l in the
Ephe.4.a. Loue, nor-yet the good Lyfe, nor the Trueth: and among the Inhabitours of thesame, ther-
m Ieam.3.b. is likewyse nothing but m Contencion, Diuision, or Discorde, against the Obedience to the Entrance of the good Lyfe.

C 7. IN thesame Lande ther-is also a false Light: through the which, the People perswade themselues that their Cause is so-
n Esa.5.b. much-the-more certayne, in the Knowledg: n and
Sab.2.a.b. they do likewyse account thesame false Light, for the best and most firme Foundation / which they haue founde in the Knowledg, for to buylde vppon. But thesame Light serueth them not to
o Esa.58.a. the Lyfe.but nodout o to an Arrogant-stoutnes,
1.Cor.3.a and to the Intangling of Men / and to Presumption and Repyochfulnes ouer others: and to much Sedition in the Landes or among the People.

8. This false Light hath his Originall out
p 1.Cor.8.a: Col.2.c of q Knowledg: and is named, p A-lofty stout-mynde-ky[illegible]n the-knowledg: Wher-thorough the People of the Lande do suppose, that it is their firme Grounde of Fayth, wher-from they must not start, but stande firmely to it; And eventhus doth the false Light ingender in them all, a stout Mynde in their Knowledg.

r Seing-

9. Seing then that the People do not knowe the q true Light, the which is a godly Lyfe; therfore be they all, by meanes of the Knowledg, the which they accounte for a Skilful-wisdom and true Light; deceaued and corrupted in this wilderneſſed Lande, by theſame falſe Light/ beſydes the which, they knowe no other r perfect Good: and ſo they be helde by theſame, in the Deceite: and do pluck ouer themſelues ther-thorough, nothing-els but al Diſtruction, and Diſturbaunce or Diſperſing of Myndes and Thoughts.

q Ioh.1.17.a. 1.Cor.2.b.

r Rom.1.e.

10. But as long as they dwell in the horrible confuſed Lande, they vnderſtande not that they are deceaued and corrupted, nor-yet that they haue miſſed the true Enterance to the good Lande of the vpright and concordable Lyfe, and are gon into the s Waye of Errour: wherthorough they themſelues do take-on, out of the Knowledg, many Opinions, falſe t Holynesſes, or worldly Fooliſhneſſes, to their owne Deſtruction.

s Sap.5.a.

t Col.2.c. 2.Timo.3.e.

The XIX. Chap.

THiſſame horrible Lande of deſolacion, is like vnto the intangled u Babylon (which was ouerthrowen by the Woord of the Lorde/ and alſo the Buylders of theſame were diſperſed-abroade

u Gen.11.a.

euery

euery wheare) because that the Knowledges do theare (in Loftynes-of-mynde; runne one against an other; and cannot vnderstande each-other.

2. In thesame, do likewyse al-maner of People dwell / who are com into it, out of many Quarters or Landes: the which hath indeede a Coming-in, but no Passing-thorow.

3. Therfore they do neuer com thorow thesame / vnles they do [b] turne them about, and com agayne to thesame Place whear they were when they went into the pleasant Waye of the Knowledg, that leadeth them therunto.

b Math. 18.a.

4. But that can they not very-wel dao, because of the false [c] Light, which holdeth them so captiue (with Deceite; that they wil in no-wyse depart out of it: and also because that the inward Pryde, and the stout Lofty-mynde in the Knowledg, is to-deepe rooted in them. Com.

c 2.Cor.11.b.

B 5. The People of this Lande, are a strainge, wylde, rebellious, and seditious People: and [d] are a People deuided in mynde / and grounded vppon many-kynde of Groundes, proceeding out of the Knowledg.

d Bar.3.b.b.

6. Of the which / Somme are without [e] Beleefe and hope to the sure Promises of God: haueing neither Longing nor Despre to God, nor to his euerlasting Lyfe.

e 1.Timo.1.b
2.Timo.3 a.
2.Pet.3.a.

7. They delyte in nothing-els, but to haue their Jope in the earthly [f] corrupitble Things: and when

f Esa.56.b.
Sap.2.a.b

when they want thatt, then are they without Ioye, and without Comfort / full of Lamenting and murmuring / dying without Hope.

8. Other-somme are full of [g] Reprochinge, self-seeking, contentious, and [h] resistant against one-another.

9. Somme couet dilligently after the highest Honour / wishing gladly that they, or their taken-on Wisdom and Holynes, were, aboue all other; exalted, harkned-vnto, loued, and commended, [i] ouer the whole Lande: and that they mought euenso then, haue Laude and Prayse among Men.

10. Many do choose a Waye vnto themselues, according to the Knowledg of their owne Mynde / to thintent to liue to themselues therin: And thus doth euerpone walke theare, [k] according as his Knowledg ymagineth in him.

11. To conclude, they are all (euen euerpone with his Consorte or Fellow-companyons) resistant against each other, with the [l] Knowledg / and y false Light shyneth vpon them all, quyte ouer the wholl Lande. And the inwarde or spiritual Pryde, ceasseth not theare likewyse: but she groweth or [m] taketh-roote, and doth continually bring-foorth her false Seede among those People, more-and-more.

12. Therfore euerpone theare also, is stoutmynded vppon the Knowledg: [n] and supposeth, that he must needes haue the Right, or cannot erre; in his Knowledg / and that he is illuminated by the Lorde, through his Cunning-

g 2 Pet. 2 b
Iudæ. 1. b
h Rom 1. d
2 Cor. 12. e
Ieam. 3 b

i Math. 6 d

C

k Esa. 53 56 b
Ier. 6 e 8 b

l 1. Cor. 1. 3. a.

m Iob. 5. a.
Sap. 3. b.

notabene.
n Bar. 3. b. c.

knowledg and through his stout Constant-standing vppon thesame, and is one of the number of the holy People. But it is all false and meere Deceit/ because that they themselues haue layde thosame Foundacions/ * vppon the which, they sett their Confidence or gupet themselues/ and haue made them of the Dust of thesame Lande: Which Dust scattereth-abroade al-ouer the wholl Lande, † like vnto a Drift-sande: and is named, **Self-wills-chooseing.**

* Ier 7.c. 8a Eze 13.22 c. 2.Timo.3.a.

† Math. 7. c. Luk.6.c.

The XX. Chap.

A BEholde/ In this Lande; named/ **The abhominacion of-desolacion;** it goeth very straunge and wonderful-absurdly: The which is not possible to be all written.

2. For euerypone theare, seeth that another-mans Foundacion is vayne or meere Foolishnes. But ther-is noman theare; or very fewe; that can [a] marke their owne Vanitee or Foolishnes.

a Math.7.8

3. Euerypone doth very-gladly thrust-of another from his Foundacion, to thend to aduance his Owne for the Best. Yet are all their Foundacions notwithstanding, [b] Self-wills-chooseing: and are euerypone vncertayne and vnstable. And all their Worke that they buylde theron, is very [c] feeble or weake. For it is all nothing but knowledg and Self-wills-chooseing/ in which, they pro-

b Ier 44.c.d. Eze.13.b. Bar.6.

c Math. 7.c.

they proceede, and with the which, they stryue and contende. And with high knowledg, do they cast-downe one-anothers Worke, and turne-vp the Foundation of it.

4. For whosoeuer theare, hath the highest-mounting knowledg, or is the richest of Spirit, or hath the most eloquent vtterance of Speeche, [d] hee can thear beare the Swape or gett the cheefe Prayse: and can ouer-throwe many other infirme Foundations and Workes, which are also vayne, but can shewe no [e] Loue, to the Vnitee of Heart, in the good Being of Iesu Christ.

d 1 Timo. 1. b

e 2. Test. 1. b.

5. And now when anymans Foundation or Worke is ouerthrowen, through any maner of knowledg, then is thesame a great Delyte and Glory vnto the other that getteth the Victorye: and to an Aduancement of himself. B

6. For thatt is the Carefull-dilligence that they vse among each-other, [f] as how the one may with the knowledg; ouerthrowe the others Foundacion, Building, and Worke, and to bring him into Contempt among others, wherby to enlarge their owne knowledg, Building or worke, and to make thesame great or commendable.

f Num. 14. 16. a.

7. But whosoeuer hath his Foundacion and Worke ouerthrowen, the Comfort of his Heart is taken-away: and he falleth into Greef-of-mynde. But if he do yet for-al-that, continue self-chooseing and partially mynded, and doth not, vnder the Obedience of the

Loue; turne him to the vpright Lyfe* nor to the true Entrance to thesame, then becometh he bound agayne vnto *som other thing / which is also Knowledg: and so he becometh a [b] Seruant of Men, or of his owne many Opinion or Sence / and buyldeth agayne a-fresh, vppon Self-wills-choosing.

* Eze.13.b
[b] Gal.1.b. 2 Pet.2.b.

C 8. Euen thus verily do they make one-another bonde Slaues, in ỹ Goodthinking-knowledg of Men. And seing that they, in their Seruitude, do [1] contende or take-part against one-another / so do they likewyse deuide themselues into many seuerall Religons or Godseruices.

[1] 1.Cor.1.c. 2.Cor.12.c.

9. But although they be all partially affected: as also haue seuerall Religions, and many-maner of Godseruices / yet do they notwithstanding, giue their Religions and Godseruices, altogether one-maner of Name.

10. Euerypons Religion or Godseruice is named, **Assured-knowledg-that-it-is-right-and-good.** Ther-vppon do they sett their Confidence: and everyone liueth in his Owne-godseruice: thinking and perswading himself [k] assuredly, that his Religion or Godseruice, is the best or the holyest, aboue all other.

[k] 2.Tim.4.a.

The XXI. Chap.

A THis People that dwelleth in this Lande: the **Abhominacion-of-desolation** [a] hath indeed a [2] fayre-spoken Tongue: but commonly, they are not loueing

[a] Rom.16.b. [2]

louing nor freendly of Heart, but full of [b] Enuye and Bitterness: soone stombling and takeing-offence/ by reason they stande captiued vnder the Knowledg[e] and not submitted vnder the Loue nor vnder the Obedience of her Seruice.

b 1.Cor.3.a. Heb 12 b. Iea.3.q.
c 1.Cor. 8.a.

2. They are also generally; [d] couetous of the earthly Riches / and in the Spirit of their Heart, they are proude [e] and stout-mynded.

d Rom. 1. e. Eph.4.b. 2.Pet.2 b.
e Rom.1. d. 2.Timo 3.a

3. Their Inclination, Lust, and Desyre, is to speake false Witnesse against Others / also to Blasphemie, [f] Oppresse, Persecute, Betraye, [g] and to Kill. And yet do knowe how to excuse all thesame; with the Knowledg; that they do right and well therin.

f Psal. 10. a. 35. a. 140.
g Math.23.d. 26.a. Act. 6.c.7.f.

4. They vse not likewyse any Common-brotherhod, among whom the [h] Loue is exercised, with a good or kynde Nature: but are [i] Lorders ouer one-another. And whosoeuer geeteth the greatest Multitude of People vnto him, or is the strongest Company / hee exerciseth [k] Power and Violence ouer the other that do not accorde with them in the Knowledg.

h Iohn.13.d. 15.b.
i Ier 5.c. Luk.22.b.
k Act.5.c.7.f.

5. Euerypne thcare, seeketh nothing els, but his owne [l] Honour and Dignitee / commending his owne Wisdom or Knowledg.

B
l Ioh.5.c.7.b

6. Euery Company accounteth onely his owne Religion or Godseruice, to be excelent and holy: and euerypne; in his owne Religion; hath also his owne [m] Teaching-masters. Therfore the Teachers are many: and do stande deuided in sundry-sorts of Part-takeings.

m 2.Tim.4.a

7. BVt although these Teaching-masters be many, and in diuers-sorts of Dissentions, do professe and teache seuerall Doctrines, and are contentiously mynded one against another, in their Doctrine/ yet are they altogether, named by one-maner of Name. And euerypons Name is, **Bosting of-the-knowledg.**

8. And euerypone of these Masters, teacheth his Sect very [n] vehemently and stiffly in his Religion, which is named, **Assured-knowledg-that-it-is-right-and-good**/ because they shoulde continue stedfast therin: warning them of the Seduceing of all the other.

n 3.Reg.22.c. Math.22.b.

9. These verely, are alwayes teaching: but [o] alas; in thesame Lande, they themselues do neuer com to the Knowledg of the Trueth.

o 2.Tim.3.2.

C 10. And whosoeuer presenteth or informeth them with the Trueth, and woulde teache them other wyse then they themselues are mynded/ to him they are [p] vnmercifull, also hatefull and dispiseing, and geuen to speake al-maner of Euell of him. And this cometh-to-pas, because that they all [;] each Sect perticulerly; haue a mightye-strong Bosting, and a proude Confidence that their Knowledg is right and their Doctrine, the mostholy Doctrine, Religion and Godseruice.

p Ier.37.38. Act 7.f.22. d.23.&c.

11. Seing then that they [;] each seuerall Sect, in their Imagined-opinions; haue sett themselues [q] in the Highest place/ so can they not

q Math.23.a. Mar.12.

therfore

therfore ſuffer any Gayn-ſpeaking, out of the true Seruice of the Loue of Ieſu Chriſt, nor-pet endure [1] any Admonition, by the Elders in the-ſame. For as long as they ſtand contencious-and not ſubmitted vnder the Loue, to an Vnitee/ ſo deſpre they likewyſe, none other Teach-ing-maſters, but thoſe that continue ſo couta-gious-bolde in themſelues/ as Boſting-of-the knowledg: who do teache, aſſured knowledg that it is right and good: and do alſo very bold-ly call theſame knowledg, the Beeing of God: and ſo in their Arrogant-boldnes, they [s] blaſ-pheame the Moſthigheſt/ [t] who with his godly Beeing, dwelleth and ſtueth in Iſrael.

[1] 1 Iohn 9.e. Act.7.f.22.g.

[s] Dan.11 & Heb.10.c.

[t] Pſal.76.135

The XXII. Chap.

THe People of this Lande, named/ The-abhommacion of-deſolation; hath alſo a King / who raigneth very cruelly ouer them. And he is named, Wormwood, [a] or Bitternes. A

[a] Apoc.8.B

2. His Scepter and ỹ Seate of his Maieſtee, is named, Great-eſteeming-of- the-vayne-or-vnprofitable-things.

3. His Anoynting, wherwith he is anoynted; is named, Puffed-vp-fooliſhnes.

4. His Crowne, is named, [b] Honour-or-glory-in-euel-dooing. [b] Pro.1.b.

5. His Horſſes and Chariots, are named [c] [c] Pſal.14 a. 52.a.56.a.

Ezc.11.a. Mica 3.a. Treaders-downe-or-oppreſſors-of-the ſimple-people.

6. His Counſaile, is named, Subtil-inuention.

7. His Kingdom, is named, Vnfaythfulnes.

B 8. All his Nobillite, Horſmen, Souldiours, and Guardere, are named, [d] Diſorderly-lyke.

d Sap.14.c. Rom.1.c. 9. His Decrees, Precepts, or Commaundements, are named, Self-will.

e Eze.22.e. Mich.2.a. 10. His Dominion or Lordſhip, is named, [e] Violence.

f Eſa.5.b. Math.3.a. 11. His [f] Armes that he beareth, is named, Deſpre-to-raigne-ouer-all.

12. His Swoorde of Juſtice, is ſharpe on the one ſyde, and blunt on the other ſyde. and is

g Eſa.1.c. Ier.5.c. named, Self wils iuſtice, according to the Name of the Kings Commaundements.

13. The ſharp Syde of his Swoord, is

h Ier.6.d. Math.2.c. Act.7.f,22.c. called, [h] Vnmercifulnes: and cutteth very ſharply ouer thoſe whom he liketh not: or ouer them that wil not, according to his Pleaſure, ſtand plyable vnto him, vnder his Violence.

14. The blunt Syde of the Swoorde, is named, Greate-grace. For ouer thoſe that do make great account of his Babeliſh Kingdom: and which haue, according to his Self-will, yeelded them ſubiect vnder theſame (although they be cruell of Nature and corrupt of Lyfe:) it cannot cutt.

15. This

15. This King ; Bitternes ; hath great Dominion in this Lande, named [i] The abhominacion-of-desolacion. And the People that dwell in thesame, are altogether his Bondseruants. For noman is free, or left free thear: but they [k] remayne all bounde, vnder the Bitternes, their King or Gouernour. C

[i] Dan. 9. c. 11. a.

[k] Rom. 6. b. 2. Pet. 2. b.

16. For, Inasmuch as they be not taught in the Doctrine [l] of the Humilitee and Meekines of Iesu Christ, vnder the Obedience of his Lour, therfore com they not also to the [m] knowledg of the Trueth, for to be made-free by the Trueth. For-that-cause ther-is likewyse in thesame Lande, no other Freedom, but in the Bitternes, their King. And thesame [n] Bitternes, granteth or permitteth them to liue [o] free or loose of Heart, in Him [that is, in the Bitternes of the King] without Accusation, or shewing of any Reformacion therof, and in thesame Freedom to set-fooyth boldly, their false Testimonyes or counterfeit Godseruices.

[l] Math. 11. c. Ephe. 4. b

[m] Iohn. 8. d.

[n] Apoc. 8. c.

[o] Sap. 2. b. Math. 27. Act. 6. b. 7. f. 22. d. 23. a.

17. And thissame is a Conceit of Freedom, or [p] a false Freedom: which also is not free in itself but bounde or subiect vnto the Bitternes.

[p] 2. Pet. 2. b.

18. The common People or the Subiects of the King; which dwell in this horrible Lande; haue likewyse horrible Names, according to the Nature of thesame Lande, and according to the Nature of their King. And these are their Names: D

q Rom 1.d. Gal.5.b. 19. Craftines, q Arrogant-ſtoutnes, Harmfulnes. Stubbernes, Violence, Spyte, Sodayne-anger, Greedy-of-reuenge, Gluttony, Crueltee, Blood-thirſtines, Reſiſtance-againſt-the-loue-and-her-ſeruice, r Diſpiſing-of-naturalnes, Diſobedient-to equitee, Acculation-ouer-the-righteoulnes, s Betrayers-of-innocencie, Oppreſſours-of-humilitee, Killers-of-meeknes, t Enuyers-of-the-loues vnitee, u Exalters-of-choſen-holynes, Vlage-of-kalhod, x Taken-on-ſhame [namely, Couerednes of Heart/ as thoſe that are aſhamed to confeſſe the Euell and Bitternes of their Hearts:] Owne-ſelfnes, y Self-wils-deſyre, or Self-ſeeking etc.

r Rom 1.c. 2.Timo.3.a.

s Pro.2.b. Math.23.d.

t Iudæ.1.b.

u Math.23.a b.c.

x Gen.3.b.

y 1.Timo.4.a 2.Timo.3.a

E 20. Theſe People haue all one-maner of Diſpoſition and Nature, euen according to the Diſpoſition of their Teaching-maſters.

21. For they alſo, can ſuffer no Gayn-ſpeaking nor Blaming, neither wil they endure to receaue any z Wiſdom or Inſtruction, of the Family of Loue, nor of the Elders in theſame/ becauſe they ſtande captiued vnder their Teaching-maſters: a Boſting of-the-knowledge: and when one preſenteth or proffereth any better thing vnto them/ then ryſeth-vp their Bitternes; b vp-and-vp in them, for to defende them in their Cauſes, or to approoue them to be right, and to tante and iudg him to be naught

z Ioh.9.f

a AC.7.f.

b

naught, that loueth them to the Best-godd [that is: to an vpright Heart before God.]

The XXIII. Chap.

IN this Lande ther-is likewyse a false Prophet, who bringeth the People into diuers Considerations, and into diuers Byndings or Snarings of Heart/and bewitcheth them with many[a] Longings, wherof ther cometh nothing. and so he leadeth their Hearts, Myndes, and Thoughes/ into the Captiuitee of the Knowledg, and not into the Trueth. A

a 2.Pet.2.b

2. This false Prophet is named,[b] Presumpcion-wherof-ther-cometh-no-thing. And he beareth a great Swaye among the People. who also do giue high regarde vnto him/ because he presumeth or bosteth him so much. But it is altogether Bewitching, wherof ther followeth nothing.

b 2.Pet.2 b Iudæ.1.b.

3. But forasmuch as he hath alured ye People vnto him with such a Presumpcion or Bosting, that they likewyse in their vnregenerate-state, do bost them of the Light and Woord of Lyfe/ [c] so perceaue they not that they are bewitched by him.

c Oze.4.b.

4. For like as the Prophet is, [d] so are also the People. namely, very highly bosting and bragging of many things: as likewyse presuming and B

d Ier 5.c.50.a Eze.13.b. 1.Timo.4.a.

and enterprising of many things, wherof nothing ensueth. But it is all false and meere Bewitching: and is nothing-els / but a vayne Perswasion or Fantasie.

5. It seemeth somtymes indeede, as though it woulde be somwhat: but it is all vayne, and Presumpcion / and nothing-els but Knowledg wherof ther cometh nothing, and wherthorough many People be seduced * and brought into many false Dealings / the Ende wherof extendeth vnto much Greefe.

* 2. Timo. 3. a
2. Pet. 2. a.

The XXIIII. Chap.

THis false Prophet, hath also an horrible Beaste with him, which assisteth or * aydeth him. Which Beaste is likewyse wonderfully extolled and serued, in the desolate abhomynable Lande.

* Apo. 11. b. 13. a.

2. Yea, all People that haue not Gods Nature or his true Being of Loue, neither-yet do loue the godly Goodes, do honour and serue thesame [b] Beaste / and do all receaue her Marke. And they deale with thesame, in all their Affayres. Yea, thesame Marke do all those receaue and vse, that are not assembled to the Family of Loue nor written in the liuing Booke of the Lambe.

[b] Apo. 13. a. b.

3. The Beaste is named, * Vnfaythfulnes. And thesame Beast, is the Kingdom or the Gouernment of the false King, * Bitternes.

* Esa. 1. a.
* 2. a. 4. a.

And

And such as is the Beaste and her Name and Gouernment, such a [d] Marke giueth she likewyse to the People that serue her, and that cleaue vnto and honour her Kingdom or Gouernment. Therfore is also the Marke of the Beaste, named, Vnfaythfulnes.

d Apo. 13. d. 14. c.

4. This Beaste and her Marke, being both named, Vnfaythfulnes; do make the People vtterly deuided. [e] And forasmuch as the People, that cleaue-vnto and serue thesame Beaste, and that haue receaued her Marke; are all likewyse false of Heart, vnfaythfull, and self-seeking/ and do willingly couer their owne [f] Shame: and so walking in Hipocrisie or Dissimulation, the one trusteth not the other/ and they deale [g] dereitfully or with Falshod, among eachother. And thatt is the Venom of the Beaste / the which she soweth or speweth-forth aboundantly among the [h] People.

B

e Apo. 13. b.

f Gen. 3. b.

g Ier 9. a.

h Apo. 16. b. 17 a. b.

5. Therfore ther-is also no Openhartednes among those People that do carry [i] the Marke of the Beaste: but they are ashamed of their inward Nakednes, [k] both before God and before one-onother: and therfore likewyse, they walk not with naked Hearts before eachother. neither wil they also in-any-wyse make-manifest themselues with naked Hearts, before the Elders in the Family of Loue.

i Apo. 13. b.

k Gen. 3. b.

6. For the [l] Marke of the Beaste hath hunted Shamfastnes vppon them. Therfore they do couer them also with their owne Garments or [m] Aperns, which they themselues haue made.

C

l Apo. 13. b.

m Gen. 3. b

Their

a Iohn.12.c. Their Garments or Aperns, are named, a Feare of-being-dispised.

7. Forasmuch now as this horrible Beaste, and false Prophet, haue sowen such Seede in the People/so doth-ther cō-to-pas through the same, wonderful-great *Dissencion or Diuision, to the breeding of manyfolde self-willed Seruices/ wherthrough al-kynde of Falshod, Craftines, and Gapling against one-another, aryseth: Yea, so that the People also, speake [p] Blaspheam or Gapling against God and his Saints, and against the Howse of his Loue/ wherin God wil dwell, liue, and walke, for euer.

* Apo. 16. b.
p Dan. 11. e
Heb. 10. c
Iudæ. 1. b.
Apo. 13. a. b.

D 8. And although ther shoulde be any Vnitee erected in this sayde Lande/ yet cannot the Vnitee continue theare: but it becometh rent and broken immediately, through the Presumption; wherof ther cometh nothing; and through the Vnfaythfulnes, whereout springeth much malitious blameing.

q 1 Tim. 3. a. Apo. 16. b. 9. Wherfore, because of this false Prophet and the horrible Beaste, q ther can no Vnitee of the People byde standing, in the Vnitee of Peace.

r Apo. 13. a. b. 16. b. 17. a. b. 10. This horrible r Beaste [t] Vnfaythfulnes [u] this false Prophet [x] Presumption [y] and the cruell King [z] Bitternes [a] haue a marueylous great Dominion in thissame desolate abhomynable Lande.

The XXV. Chap.

Therfore

THerfore · let not the Trauailer that is com into thesame desolate abhominable Lande ; vnawares or thorough want of Knowledg; continue any longer therin. For it is a detestable Lande, and a wicked People of Heart and Mynde. a Esa. 52.c Zach. 2.2.

2. Also, let him not endeuour himself to trauaile thorow thesame, wherby to com to the good Lande of Rest: For he shall not be able to bring it to pas.

3. But assoone as he seeth or perceaueth that these Abhominacions of Desolacion, do stande in the Place wheare Gods holy Beeing · ought to stande/ then let him immediatly flye out of thesame, and submitt himself vnder the Obedience of the Loue, to his Preseruacion: and let him turne him about out of thesame Waye wherthorow he came-in: and not haue regarde anymore to the · Knowledg-of-good-and-eiell, nor to the Teaching-masters, Bolting-of-the-knowledg, nor to the Religions or Doctrines, Assured-knowledg-that-it-is-right-and-good, nor to the false Prophet, Presumpcion-wherof-ther-cometh-nothing, nor-yet to the wicked Beaste, · Vnfaythfulnes/ That he becom not subiect, and remayne in Bondage, vnto Bitternes; the King of thesame detestable Lande. But let him haue regarde to the Seruice of Loue and to the Requyring therof, and shewe · Obedience ther- b Da.9.10.11.& Math. 24.b. 2.Tess.2.4 c Gen.3 2. d 2.Pet.2.b. e Apo.13.2.b. f 1.Pet.1.b. 1.Iohn. 4.c.

vnder/

vnder/for that he may com to the good Lande, and so the Loue; with her louely Meeknes; to becom planted[g] in him, and that he himself may be made-free[h] by thesame.

g Eph. 3. b.
h Iohn. 8. d.

4. For thesame louely Beeing of the Loue is the Lyfe, [i] Peace, and Joye/ and the Lande of Promyse, [k] wherin Hony and Milke floweth.

i Rom. 14. b.
k Exod. 3. a. ...a.
Deut. 8. b.

5. If therfore the Trauailer, or the Louer of the good Lande, wil enter into this good Lande/ then must he at the Ende of his Journey, fynde himself to be altogether [l] turned-about and good-willing to the Will of the highest God, like vnto an obedient Childe/ standing in [m] all Singlenes and Simplicitee, vnder the Loue, to the Obeying of her Requyring: not knowing or being wyse as touching this, or that: but that he hath only intended or sought-after [n] the Loue, for that he mought liue vnto thesame, in her Requyring.

B

l Math. 18 a. 19. b
Luk. 19 c.
m 1. Cor. 14. c
1. Pet. 2. a.
n Phil. 3. b.

6. BEholde, to thesame State doth the Compas, the Forsaking-of-himself, and the Crosse, the Patience, bring him: and so he cometh before [o] the Citee-gate of the holy Lande.

o Psal. 118. c

7. For when-as he now hath ouercom or is passed-thorow all these things, with the Forsaking-of-himself, and in the Patience/ then fyndeth he himself to be altogether [p] poore of Spirit, and to stande in the Submission, like vnto a [q] Good-willingone to the Lordes Will.

p Math. 5. a
q Psal. 40. a
A & 9. a

8. Which Submission, is called [r] The-burying-

r Rom. 6. a b
Col. 2. b

tyting of the affections and despres. For in the Submission, the Trauapler fyndeth himself to be qupte emptyed of the Affections and Despres, thzough the Obedience of the Crosse. Therfoze also he hath not loued his owne Lyfe, the which, are his Affections and Despres: But hath (in the Obedience of the Crosse) forsaken thesame, euen vnto the Death, and to the Burying of thesame owne Lyfe. namely, of the Affections and Despres.

s Math. 10. c. 16. e Luk. 9. 14. c.

t Col. 2. b. 3. a

9. Seing then that the Affections and Despres are mortifyed and deadd, thzough the Compas and the Crosse, and are buryed by the Trauailer (in ỹ Submission) as Dead-things: so fyndeth he in thesame Submission, the Key, for to enter therwith al (thozow the Gate) into the Citee / u wheare the euerlasting Lyfe, Peace, and Rest, is. C

u Apo. 21. 22.

10. This Key is named, Equitee: and with thesame, the Trauailer goeth thozow the Gate, named, x The-nature-of-god: and so cometh into the holy y Citee of Peace, named, Gods-vnderstanding / for to possesse in heire-like-maner, the euerlasting Good: the heauenly Ierusalem z wheare ther-is nothing but euerlasting Lyfe and Joye: and wheare all Sozrow and Teares are don-away.

x 2. Pet. 1 a.

y Esa. 60. b.

z Esa. 25. a. 35. b. 60. b. 65. b Apo. 7. 21. a.

The XXVI. Chap.

A NOw when-as one is com into this Citee of Peace/ then is he receaued very loueingly and freendly, by [a] the King of thesame Lande: For He is not lordly [b] nor cruell or byting: but [c] sweet-heatted and gentill.

a Esa. 9.a.32. a.33.a.
b Esa.42.a.
c Ioel.2.c. Math. 11.

2. Euenthus one becometh as-then/ incorporated [d] to the Body of thesame true King, with the People of thesame good Lande, euen as a [e] Fellow-member of the King, and of thosame holy People. and so they liue together, in one Judgment and Mynde of the liueing God. And thatt is the Vnitee in the Loue, and the only Judgment of the Communialtee of the holy People, or of the heauenly Company/ who are altogether one Body with the Family of Loue, and are nomore with eachother, but [f] as one Man/ in whom all ye Members of one Mynde, Spirit or Lyfe, haue their Mooueing/ and do holde them together vnto one Headd: and so thosame Members are altogether one Body, [g] with their Headd.

d Ephe.5.c.
e Rom.12.a. Col.1.b
f Iohn.17.c Rom 12.b. Col. 1. b.
g Infra.38.

3. The Headd of their Body, is their King or Prince: and is named/ [h] Gods-true-beeing.

h Col.1.b. 2.Pet.1.a.

4. Thissame is an vpright [i] peaceable Prince: and the Members of his Body, are likewyse very louely and peaceable. With whom, the Kingdom of Christ and of his Loue, is peaceably [k] inhabited for euermore.

B

i Esa.9.c.
k Esa.60.b.c.

5. The Names of the Members of the Body, or the Saints of the true Beeing of God, that are of

are of one-substance with the Family of Loue, are these:

6. Meekines, [l] Courtesye, Freendlynes, Longsufferance, Mercifulnes, Naturalnes, Decentnes, Quyetnes, Faythfulnes, Modestee, Constancie, Eyes of symplenes, [m] Puernes-of-heart, Measurablenes-in-workes, Helpfulnes, [n] Discrectnes, [o] Concorde, Obedience to the true-beeing-of-god, Sweet-hartednes, Serviceablenes-out-of-loue, [p] Laude-prayse-and-thankes-vnto-god. etc.

l Gal. 5. b. Ephe. 4. d. Col 3. b.

m Psal. 24. 4. 2. Math. 5. a.

n 2. Pet 1. a

o Eph 4. a.

p 1. Corin. 6. Col. 3. c.

7. Such are the Names of the louely People, that dwell in the holy Citee of Peace, named Gods vnderstanding.

8. And according as euerpones Name is, so is likewyse his Disposition and Nature. For all their Disposition, Bering, and Nature, is according to the good Disposition or Nature of the Lande, and of their King. C

9. And noman can com into this good Citee, nor becom one Body with these peaceable People, except he do forsake [q] all the other forementioned confused Landes, and the detestable People. For God hath not chosen anyone of all them, to his Kingdom: neither can also the Trauailer enter into the holy Lande or Citee of Peace, with any of all them.

q Esa. 52. b. 2. Cor. 6. b.

10. But whosoeuer now hath forsaken all the confused Lands and People, and in an humble

Heart : with vpright Thoughts to the Obeying of the Requiring of the Seruice of Loue; is com to the Submission / Hee goeth with the Equitee, thorow the Nature of God (as is before : sayde) into Gods Vnderstanding. The which is the Citee of Rest; that God hath reserued and left behinde for the Children of God, for an euerlasting a Rest/ because they shoulde inherite the same in the last Tyme, according to the Promyses. : Which Kingdom of Peace shall endure or continue still for euermore, vnder the Obedience of the Loue.

a Supra. 25.

a Heb. 4. b.

z Esa. 9. 2. 60. b. c. 66. c. Luk. 1. d.

The XXVII. Chap.

THis Citee, named Gods-vnderstanding; hath very-strong and inumsible a Walles, Fortraisses, or Bulwarkes / wherwith she is walled and fortifyed, against all her Enemyes. Therfore can noman clymc-ouer into this Citee, nor gete the same by Violence, with any Gayn-fighting: neither-yet deceaue her with Subtiltee.

a Esa. 26. 2. 52. b. Zach. 2. 2.

2. The Walles or Bulwarkes of this Citee, are named, b A- free- mynde - of- the- true-bering.

b 1. Tim. 3. 2 1. Pet. 3. 6.

3. And vppon these Walles, ther is a prudent c Watchman or Espyall, which ouer-seeth all what is present or shall com. namely, Lyfe, and Death/ the Preseruation, and Destruction.

c Psal. 121. 2. Esa. 21. 2. b. 62. 2.

4. His

4. His Sight reacheth from the Rysing of the Sunne, [d] euen vnto her Going-downe. d Mal 1. b.

5. He beholdeth the Highest of the Mid-daye. and the Deepest of the Darknes of ỹ Midnight.

6. This Watchman or Espyall is named, [e] The-begining-and-the-ende. e Esa 41. b. 44. a. Apo. 1. a. 2. a

7. He hath also too Eyes; a right and a left Eye; wherwith he ouerlooketh althings/ namely, Good, and Euell/ Light, and Darknes. B

8. The Eyes are named/ Wyse-foresightfulnes.

9. With the right Eye, [f] he looketh into althings wherin the Lyfe, the Rest, and the Peace standeth firme for euer: but with the left Eye, wherout the Death, the Vnquyetnes, the Confusion or Destruction proceedeth. f Psal. 34 b.

10. This Watchman serueth to a safe Keeping of this Citee, and of those People likewyse that dwell therin. Therfore he keepeth alwayes a diligent Watch. [g] He neuer sleepeth nor slumbereth: but is still sounding and playing his Song vppon his Trumpet. And all those that dwell in thesame Citee, do heare the Sounde of his Song. g Psal. 121. a.

11. His Trumpet wher-thorow he playeth his Song, is named, [h] After-this tyme-no-tyme-more. h Apo. 10. a.

12. Being then that thesame Tyme, is the last Tyme the euerlasting Rest of all the Chyldren of God: and the heauenly Kingdom itself/ therfore soundeth the Watchman also out of C

thesame Last-tyme; as out of the last [i] Trumpet; the Sounde or Noyse of the euerlasting Lyfe: After the which, ther is no Lyfe more to be wayted-for. For [k] thesame Lyfe continueth for euermore.

i 1. Cor. 15. f. 1. Tess. 4. b.

k 1. Iohn. 1. a.

13. The Song which he playeth, and soundeth-out thorow his Trumpet, with the Sounde of the euerlasting Lyfe; is named, [l] Vnitee-in-the-loue.

l Iohn. 11. d. 15. b. 17. c. 2. Pet. 1. c.

14. With which Noyse of the Song, the People do holde themselues in Vnitee, in the Loue. Whose Fortresse or Holde, is not to be ouercom. Therfore also soundeth the Song in this maner:

The XXVIII. Chap.

A

a Isa. 26. a. Zach. 2. a.

WE haue a strong · Citee, running thetherr apace/
Which doth aduance vs/ in all Vertue right:
Vpright in [b] Peace, is alwayes her Race/
Therin now take, your Ioye and Delight.

b Psal. 122. Mich. 4. a

c Zach. 7. a.

2. Gods Vnderstanding, is her noble Name/
Buylded with [c] Trueth and Faythfulnes, suer:
Theare is true [d] Loue, as beseemeth thesame/
Thence neuer flyeth [e] Gods Spirit most-puer.

d Iohn. 13. d. 1. Pet. 1. c.

e Iohn. 14. b.

B

f 1. Timo. 3. 1. Pet. 3.

3. With the true Spirit of Gods freef Wynde,
She is [f] walld to endure in Eternitee:
All [g] Violence with his Tempestious-wynde,
Doth theare procure his owne Aduersitee.

g Esa. 26. a. Matth. 16. c.

4. The

4. The Power of God, heare this Now I saye;
Thats the [i] Defence, vnderstand the Effect;
From Trouble and Greefe, to [k] keepe vs alway/
Thatt is our refuge, and doth vs protect.

5. Be pryncees elected [l] of God, and new borne/
Regarde and loue well our Citee of Peace:
Gods [m] Wrath is not theare, nor cause why to morne/
The [n] Death lyth theare, swallowd vp and doth cease.

i 2. Cor 10. b.
k Psa 18.31 48 Esa. 25.4.
l Esa. 62.2. 1. Pet. 2.2.
m Esa. 27 8. 54. b.
n 1. Cor. 15. b. Apo. 21. a.

9. [C] Beholde, such a Song singeth or playeth the Wachman vppon ye Walles. And the People in the Citee, do reiopce them with [o] vnspeakable Iope: and do likewyse, al-of-them-together, sing a Dauncing-song: dauncing, with great Iope, to a Thankful-lauding of God, for their Freedom. And they sing in this maner:

o Psal. 98. a. Esa. 35. c. 52. b. 61. b. 65. b. 66.

The XXIX. Chap.

[A] Reiopce you all now [a] pleasantly/
For Iope our Cares doth fill:
Cheer-vp your Hearts courageously/
Be gladd [b] O Sions Hill.
For Lo, the new Tyme doth appeere/
That hath bin writ-of long:
And is in sight to view full-cleere/
Wherfore reiopce with Song.
Ye Remnant [q] Gods Inheritance/
Be iopfull in our Citee:

a Psal. 69. a. 10. a 104. a
b Psal. 48. a. 97 a. Esa. 51. b 52. a. 61. a. 62. a. Zoph. 3. b.
q Zach. 2. 9. a. Esa. 10. c 11. b. 61. a.

Cast Feare out of Remembrance/
And sing this dauncing Dittee.

d Esa.41.43.a Bar.4.a. Math.8.b. 2. From d North and South, ye Righteous/
Com, e blowe the Horne apace:
e Psal.81.a. From East and West, extoll euen-thus/
Esa.27.b Your Voyce: and make solace.
f Esa.7.b.8.c. For heers f Emmanuel our King/
g Ier.51.a. Against that fierse g Babell:
Therfore now let your Trumpets ring/
For Hee wil her expell.
h Iudi.7.c. Ioel.2.a. Their Hearts h are all dismayd now quyt/
Sounde-vp your Trumps apace:
Think now on God both Daye and Night/
ii.Cor.1.a. And i Disvoyd from yon chase.

B 3. Now is the last k Clapp fild also/
k Esa.51.b. Ier.49.b.51. Quer Babels Kingdom hye:
To stagger and stryue, l like Drunkerds/ lo,
l Psal.107.c. Thats now her Melodye.
Esa.24.18.19. Her Wisdom with her Practises,
That m coms now all to shame:
And is nomore of worthynes,
m 1.Cor.1.b. Then for a Laughing-game.
In Gods Precepts most pure and right/
n Psal.100.a. Reioyce you n in eury Lande:
o Esa.60.c. His o Light doth shyne in vs ful-bright/
And vnder Him we stande.
p Apo.18.c.19.c. 4. Now is the Kingdom p of the Beast
Made darke/ be gladd therfore:
q Iohn.1.a. The q Light of Trueth euen-heere doth rest/
Triumphing euermore.
r Apo.11.b. His r Kingdom eake do wee possesse/
s Iohn.8.d. The Trueth s doth make vs free:

And

And ſetts our Hearts [e] in Quyetnes/
With God at-one are wee.
Whoſe Loue is vnto vs, we fynde
(That do obaye her Voyce)
As is the Headd, [f] tos Members kynde/
Gods Lyfe [g] doth vs reioyce.

5. His ſhutt [h] Paradiſe, wherin we mought
Not com/ is opte [i] now fyne:
The Tree of Lyfe is ſpꝛouted-out/
Whoſe Fruit is [k] Medecyne.
Drinke now the [l] Wyne of Loue moſt-puer,
With Ioye and Mery-cheere/
Gods Riches that alwayes enduer,
Are neuer wanting heere.
Fore ſightfully, [m] with Warynes,
Se that you leade your Lyfe,
As do the Wyſe/ And ſeeke no-les,
To flye [n] Diſſencious-ſtryfe.

6. Now ſwallowed-vp [o] lye Death and Sinne
With their Folly great and vayne:
The Deuill [p] and Hell, whoſe Bands we werin/
The Worky appeers now playne.
The heauenly [q] Breade, or goſtly Foode/
Thatſame our Soules doth nouriſh:
In Gods delyꝛfull Eſſence goode/
By meanes wherof we flouriſh.
The Kingdom [r] of the new man, puer,
That out of God doth ryſe/
Is now with vs, heere preſent, ſuer,
In vpꝛight heauenly wyſe.

7. A peaceable [s] Kingdom haue we now heere/
As Scriptures ſayd before:

[e] 5 Eph. 2. b.
[f] Eph. 1. e. 4. b. 5. c.
[g] 1 Iohn. 1. a
[h] Gen. 3. c.
[i] 4. Eſd. 8. f.
[k] 4. Eſd. 7. f.
[l] Epeſ. 5. g.
[m] Math. 10. c. Epheſ. 5. b.
[n] 1. Cor. 1. a.
[o] Oze. 13. b. 1. Cor. 15. f.
[p] 1 Iohn. 12. d. Apo. 20. b.
[q] Deut. 8. a. Iohn. 6. c.
[r] Luk. 7. c. Apo. 12. b.
[s] Eſa. 2. a. Dan. 2. c.

l Esa.30.65.b Heere is no [l] Wayling, nor Moorning-cheere/
l Apo.21.a. Vex ye your Hearts nomore/
But now with vs assosiate/
m Act.1.b. For in the heauenly [m] Beeing,
Phil.3.8. Is our King: Hee doth [n] illuminate
n Esa.60.9. Vs all/ as is agreeing
To Scripture, whear we reade thesame/
Reioyce therfore and sing
o Psal.96,98. This new Laude-song, [o] vnto the Name
Of Him, our heauenly King.
8. Ye Princes of our God most-hye
p 1.Pet.2.a [p] Ye [p] People of the Lorde [p]
Apo.5.b. Which do agree in [q] Vnitee/
q 1.Cor.1.a. Com all with one accorde/
Your Joye increase, and eake fulfill/
The Truth receaue also:
r Sap.1.5.a. Gods Spirit [r] is on the Path, and will
Rebuke the [s] Worlde, his Fo,
s Iohn.16.a. Of her self-framed Righteousnes:
And tharrogant Wyseones are
t Esa.29.b. [t] With their contencious Spitfulnes;
t Gen.1.2.b. Layd-downe in scilence theare.

The XXX. Chap.

A BEholde: In such a Mynde of the liueing Beeing, do [y] peaceable People liue, with Joye; in this Citee of Rest and Peace: not fearing any Enemyes.
* Esa.26.a. * For their Citee is very-well walled, to their
Apo.21.b. Preseruation: as also fortifyed-about with a strong Defence.

2. For

2. For vppon the Walles of this Citee, ther is a strong Peece-of-ordinance, wherof all the Enemyes of thesame, are sore afrayde / As to be cast-downe, by the strong Peece-of-ordinance.

3. And this Peece-of-ordinance is named, [b] The-power-of-god. Against which Peece-of ordinance, none of all the Enemyes of this good Citee, can byde standing.

b Esa. 11. a. Ephe. 6. b.

4. BVt although now that the Enemyes, with Arrogant-boldnes and hardynes, were so subtill and craftye, that they themselues knew how to inuent couning or subtill Bulwarkes, for a Defence vnto them: also through Audacious-boldnes, did not feare the Peece-of-ordinance ; The-power of-god ; and so, with all the Multitudes of their Power, woulde venture to besiege this Citee of Lyfe / to theud to gett her costly Riches, and the free and excelent Heritage of all the Children of God, for a Praye vnto themselues: Yet is notwithstanding, all their Labour, Subtil-indeuour, and Purpose, [c] in vayne. And this plentifull Lande remayneth for-al-that, in his Freedom: and the Heritage of the Children of God, continueth likewyse vnharmed and vnuanquished.

B

c Psal. 37. b. Esa. 29. 54. b

5. For out of this Citee, ther floweth an vnsearchable or infinite-deepe Ryuer, with also a very tempestious Wynde: in-such-sort / [d] that this Ryuer with thesame Wynde, gusheth vehemently forth, as with an exceeding-violent thorow-rushing Streame: and breaketh-out with

d Esa 17. 19. a

e Pſal. 50. a. Eſa. 30. 34. a. Ioel. 2. a. Mal. 4. a.

with ſuch violent Force, like Burning-heate and Flames-of-fier / to the Deuouring of all the Enemyes of thesame good Citee.

C 6. And thus after-this-maner, in the Rushing-foorth of thissame Ryuer; the tempeſtious Wynde f groweth ſo exceeding wyndy and forrible, g euen as it were a tirrible Tempeſt: and ſo ruſheth-foorth very-ſwiftly with the Ryuer, among all the Enemyes of the good Citee.

f Ierr. 4. b. g Nahu. 1. a.

7. And thissame boysterous Storme giueth ſuch a huge tirrible Sounde, like a wonderful-great roaring Noyze of many multitudes of Trumpets and Shalmes, and like a tirrible Thunder-clapp / wherwith h it ouerthroweth all the ſubtill Bulwarkes. Wherthrough this ſtrong vnmeaſurable deepe Ryuer with the tempeſtious Wynde, doth then likewyſe, i put-to-flight and deſtroye all the Enemyes of the good Laude: and they do all diſperſe-abroad and conſume-awaye, as if they were k Chaff and Duſt.

h Pſal. 48. a. 78. c. i Eſa. 17. 29. a. k Iob. 21. b. Pſal. 1. a. 35. c. 35. a.

8. This infinite-deepe Ryuer, wherwith the ſtormy Wynde doth violently aryſe, to a tirrible Tempeſt; is named, l The-righteous-iudgment of god. The ſtormy Wynde, is named, m The-ſpirit-of-the-almighty-god.

l Eſa. 13. a. b. Indæ. 1. b. m Eſa. 11. a. Ioel. 2. c. 2. Theſſ. 2. b.

The XXXI. Chap.

This

A

THis vnmeasurable-deepe and mighty-strong Ryuer, and this tempestious Wynde, proceedeth-foorth out of a [a] Water within this good Citee: and they haue alwayes their Course of Streame and Rushing of Wynde, round-about the Citee, to the [b] Destroying of all her Enemyes / because that the holy People of this Citee [c] may dwell the more peaceable, without Feare, and may remayne for euermore.

a Psal. 46. a.
+ fountayne
b Esa. 29. a
c Ier. 23. 33. b. Eze. 34. c.

2. Out of this Water-fountaine, wherout the strong Ryuer floweth, and wherout the tempestious Wynde bloweth; the Children of Peace in this Citee, do learne all their Wisdom: and fetch ther-out, all their [d] Vnderstanding and Knowledg. Which Wisdom, that they learne ther-out; is also an holy Wisdom / and that-same Vnderstanding, which they fetch ther-out; is a godly Knowledg.

d Eccll. 24. c.

3. This Water-fountayne, is named, [e] The-misterye-of-god-and-of-his-infinite-beeing.

e Heb. 1. b.

4. Whersoeuer now this Ryuer floweth, and this Wynde with his Rushing and Tempestiousnes, bloweth or stormeth, euen theare may none of all the Enemyes of the good Lande, nor-yet anything whatsoeuer is not of God, continue. And [f] the Vngodly must all perish theare, like Chaff and Dust that is dispersed-abrode with the Water and the Wynde.

f Iob. 21. a. Psal. 1. a. 35. a. Esa. 5. d. 15. b

5. FOrasmuch then as this delectable plentifull Citee, is thus mightye and excellent:

B

g Esa. 60.c lent: and standeth comprehended in a Light e wherin no Darknesses can com / therfore is she also inuintible of all her Enemyes. And none likewyse can subdue her, nor bring her into Bondage: but she remayneth a free Citee for euermore.

h Math. 17.d. 6. And all the People of this Citee, h are free also: and do all live in Freedom. Ther is likewyse no free People in the wholl Worlde, but only this People of this good Citee, named Gods-vnderstanding.

1 Mar. 3.c. 7. Ther-are also to be founde, many strong i Champions in the Knowledg, that woulde enter into this good Citee, through the Power and Riches of their Knowledg: but it is vnpossible for them. For whoso turneth not himself about, and becometh k as a Childe, neither-yet cometh to the Submission, wherin one i burpeth the Lusts and Despyes, as Deadd: wherin the Equiter is founde, and entereth not into it, through the m Nature of Godd, he shall not rem into thesame.

k Math. 18.19 Mar. 10.b.

l Rom. 6.a.

m Iohn. 10.a.

C 8. And if so-be also that any man do choose and enter into another waye, that liketh him better then this: and that he woulde in that sort, go into the good Citee, and not through the right Doore which we do shewe / Then shoulde the Peece-of-ordinance: o The power of godd be to-mighty for him: and the Walles: p The-free-mynde-of-the-true-being: shoulde be much to-high to clyme-ouer: and the Ryuer: q

n Iohn. 10.a.

o Ephe. 6 b.

p 1. Pet. 3.c

q Mal. 4.a.

The Jordan

The-righteous-iudgment-of-god [t] and the strong Wynde: The-spirit-of-the-almighty-god [t] shoulde ouerthrow, [t] breake, and scatter him abroade: and vtterly dryue him away from the Knowledg of the right Waye that leadeth to the good Citee of Peace and Lyfe. [t] Esa. 29. a

9. But all the Louers of this good Citee, that loue the Peace and the Simplicitee of Lyfe, in the Loue; with all their Hearts/ and that seeke and desyre nothing-els but the [s] Meeknes, Faythfulnes, and Trueth, in the Loue/ and desyre to be no [t] Lorders ouer the Riches of this Citee, nor ouer any of all her Garnishing of sumptuous Bewtye: but Seruants in the same/ Those do go into the Citee of Peace and Rest, with the Equitee; thorow the right [v] Doore: and do liue [x] eternally in the euerlasting Lyfe, in the Communialtee of the Loue of the louely People. [s] Math. 11. a [t] 1. Pet. 5. a [v] Iohn. 10. a [x] Apoc. 2. a

The XXXII. Chap.

A

This holy Citee, named Gods-vnderstanding: wich is very bewtifull, goodly, and delectable, hath for her Bewtye and Riches sake, many Assaults. But whosoeuer hath not a [a] Desyre with all his Heart, to performe the Lords Will and all [b] Righteousnes/ he shall not com therin. [a] Iohn. 7. c [b] Math. 3. c

2. But although now that this good Citee be vnknowen [c] vnto all strainge or out-landish People/ [c] Esa. 64. b 1. Cor. 2. a

People / yet is theſame not with ſtanding, ſought-after [d] with greate Labour, by Many that are without her, to thend to knowe and to receaue her Bewty and Riches: alſo much conſulted-of / as likewyſe great Counſaile helde theron, in diuers maners: and much learned [e] and ſtudied after theſame. But if they do not enter-into nor paſſe-thorow this Waye that we do ſhewe, and that directeth therunto / [f] then ſhall they alſo neuer knowe theſame nor her Riches of pure Bewty / much-les poſſeſſe them.

d Eſa. 9. a. | Luk. 13. c.
e 2. Tim. 3. a.
f 4. Eſd. 7. a. Mat. 19. c.

3. For the Conſulting, Studying and Learning (let it com-to-pas with what inceſſant Diligence and Careful-trauaile, that it wil) [g] is doutles all in Vayne. For ther ſhall noman knowe nor receaue or inherit, either her Riches or Bewty, but thoſe that ſtande ſubmitted vnder the Obedience of the Loue: as alſo that do learne of the Loue and her Seruice, the [h] Humilitee and Meekines of Heart: and ſo do in that maner, enter into theſame thorow the right Dooze, euen as Children that are borne [i] a-new, out of the Loue, through her Seruice.

g 2. Cor. 1. b. 2 b.
2. Timo. 3. a.
h Matth. 11. c.
i Iohn. 3. a. 1. Pet. 1. 23.

B 4. Seing then that the Bewty of the Foorme of this good Citee, is not knowen to the People that are without her /, ſo is-ther likewyſe nothing-at-al of her Wyſdom vnderſtoode, by any of all thoſe that are without her. Therfore her Foorme of Bewty and her vnſearchable Wiſdom, is knowen and vnderſtoode, [k] only by thoſe that do walke and paſſe-thorow [l] Waye

k Sap. 9. b.

that

that leadeth vnto her: and so do enter into the-same [l] Citee of Peace, through the right Doore or Gate. Who do at that tyme first, vnderstande how vnsearchable and vnpossible her Wisdom is; [m] for the outlandish People; to comprehende or to vnderstande. For without this Citee, ther-is no Vnderstanding, Wisdom, nor Knowledg of God/or of the godly Things. No, none-at-al.

l Apo. 21.d.

m Esa. 6.c. Matth. 11.b. 13.b.

5. AND all what soeuer anyman, without this Citee, supposeth to knowe and to haue of the godly Things: and all what is taught and taken-on, without this Citee or without the Waye that extendeth therunto, to thintent for to knowe and to inherite the godly Things, therthrough: and after what Wisdom of God soeuer anyone [n] studieth, wherby to vnderstande thesame; is altogether a [o] vayne Foolishnes: wherthrough also one may easely knowe the Foolishnes of the People.

n 2. Tim. 3.a

o Esa. 52.a. 59.a.b.

6. For, if any People, being yet without this good Citee of Peace, or without her right Waye; do esteeme their learned Knowledg, for a Wisdom/ So is then thesame, as likewyse all their forrayne learned Wisdom, or that which they learne without the Obedience of the Loue of Iesu Christ, no better-worth then to be [p] laughed-at: and it is all a very great Foolishnes and Hipocrisie.

C

p Esa. 5.c. Rom. 1.c. Ieam. 3.b.

7. For verily, the greatest Folly that I haue founde among the People vppon Earth, is, that Somme are so foolish, and withal, so ar-

q Rom. 1. c

rogant, that they q account of themselues to knowe somthing: and so they consult, vse Subtiltee and Arte, to knowe what, or of what-maner the r godly Things may bee: and in this sort, they wil (being without this good Citee of Peace and her Family of Loue; learne and take-on Gods Wisdom, through their owne Knowledg, and through their manly Vnderstanding, also iudg his spirituall Goodes, his heauenly Riches, and his holy Trueth, which is hidd from all s Mans Vnderstanding; and wil set-vp the Holynes of Iesu Christ, according to their Iudgment.

r 1. Timo. 1. a.

s Esa. 29. b. Col. 1. c.

D 8. BVt seing now t ther-are no Landes nor Citees to be founde, that are like vnto this Citee, nor-yet any Strenght that can ouercom her: and that it is altogether Ignorance and Foolishnes, whatsoeuer is without her: also, that all forrayne or outlandish Holynes, Artes, and Wisdom, is nothing-els but a taken-on Chooseing, a great Mockery, and a vayne Hipocrisie or an vnprofitable Foolishnes/ Therfore do these People that dwell in this Citee, and likewyse all those that becom assembled among them and adioyned vnto them, liue cheerfully, and wel quyeted in Heart/ hauing all their Comfort, in that v Lyfe that continueth for euer, and in the endles x Ioye that shall endure perpetually.

t 1. Cor. 1. b.

v Math. 25. d. Iohn. 10. b. c. 17. a.

x Esa 35. c. 51. b. 61. c.

9. Which People y of the Peaceable-kingdom also, do not seeke any Good without this Citee, nor with out her Communialtee: neither can they

y Bar. 5. a.

they think, that-ther ſhoulde be z any Good to be founde without theſame. and therfore they do neuer turne-out from it. z 1 John. 6 g. Apo. 22. b.

10. And although it were ſo that they mought E
ſeeke any Good without it / or that it were permitted them / by Lycence / ſo to doo / yet do they knowe for-al-that, that they ſhoulde not fynde it without theſame / and alſo that Gods good Beeing and Nature of the Loue / can be with none, that haue not their fellowſhip with them / a inaſmuch as that they all doutles, haue their fellowſhip with God ỳ Father and his Chriſt, and with the holy Goſt and all the Saintes of God, in the euerlaſting Lyfe. And therfore / ſeing that they do knowe that thatſame wherwith they haue fellowſhip, is the Fulnes of all Vertues and Wiſdom / ſo do they holde them concordably vnto each other, b vnder the Loue, and ſtand affected only to this good Citee. For ther-is no-wheare any better thing to be founde: No, not any wheare the like. a 1. Iohn. 1. c. b 1. Cor. 12. d. 13. b.

11. For thet wanteth nothing within this Citee: but ſhe is full of al-maner of c Riches and puer Bewtyes: which alſo are vnſpeakable with Tongue / and not poſſible to be written. c Apoc. 21. e. 22. a.

The XXXIII. Chap.

A SEing then that these precious Riches, are so vtterly vnknowen to the People that are without them, and that be not assembled vnto them / therfore also one [a] cannot wel expounde or declare vnto them, the vnspeakable Garnishing and Joye of thesame Citee, nor the Bewty and Value of her Riches / nor-yet make it knowen vnto them in their Knowledg. namely, how gloryous and great, how louely, peaceable, and delytfull, they are.

a Esa. 64. b. 2. Cor. 2. b.

2. But vnto those that are in this good Citee of Peace, and to those that go-into-it; thorow the Gate of the Citee; it is well knowen / and not els to any Others. For to them it is geuen to vnderstande [b] the Mistery of thesame Kingdom: but to those that are without it, it is not geuen: And therfore likewyse all things happen vnto them, by Similitudes and Parables.

b Math. 11. c. 13. b. Ephe. 3. a.

3. Therfore all other Landes and People, are vnperfect, broken, or diuided. But this good Lande, is a perfect Good: and this peaceable People, is also an vndiuided People: and are altogether [c] one in the Loue of their God and Christ. Therfore they are likewyse nomore but one Body or one [d] Man with each-other, in thesame Loue.

c Iohn. 17. c.

d Esa. 2. 4. a.

4. For through the New-birth in the Loue of God and Christ, they are all One, [e] in one Beeing / as many Members of one Body, in one Lyfe.

e Rom. 12. b. 1. Cor. 12 a.

5. Who-

5. Whosoeuer also cometh into this good Citee of Peace/ he becometh [f] altogether borne-anewe in the Spirit, vnder the Obedience of the Loue, through the sayde Loue and her Seruice. For he is chainged in euery part, as [g] in Sences, Thoughtes, and Mynde. B

f 1. Pet. 1. a. 6.

g Rom. 12. Ephe. 4. c.

6. And whosoeuer is not borne againe, through the Loue and her Seruice not assembled vnto it through the new Birth / [h] he likewyse may not see or behold, nor-yet obtayne, these Riches of God, neither in this Tyme, nor euer heerafter.

h Iohn. 3. a. 1. Cor. 2. b.

7. But he that goeth into it, through the Loue and her Seruice, and as new-borne in the Spirit / to him also it is all [i] New, what he seeth, heareth, and knoweth, in thesame. For he hath neither vnderstoode, knowen, comprehended, nor inherited any of those things, before that tyme.

i Esa. 43. b. 2 Cor. 5. b. Apo. 21. a.

8. How were it then possible that one shoulde be able to describe, or expresse at-full, all the Amiablenes of this Citee, and all the good Decentnes and Orders of this Lande and People, with all her [k] Riches and Garnishing / together with all her Rest and Ioye, and with her vnfayned Loue, pure Lyfe, and peaceable Vnitee/ all which, is to be founde therin.

k Esa. 64. b. 1. Cor. 2. a.

9. But it is and becometh righly knowen vnto all those that com into this Citee of Rest, and that are becom vnited and agreeably-mynded with this louely People: For as then,

l Soph 3.b. 2. Iohn. 3. a. ther is nomore l Euell nor euell Suspition, nor-yet Sight of Euell, in them. For within thesame, one doth neither see nor think anny thing-els, but all m Good, Ioye, Rest, and Peace, in the euerlasting Lyfe.

m Esa. 51. b. 54. b.

C 10. AND the Commer-in, who through the Counsaile of the cheefe, Elder in the godly Understanding of God, is passed-thorow the Passcouer of the Waye that leadeth into thesame / and so is com into this good Citee, thorow the Nature of God, and united with this louely People, in Vnitee of the Peace and of the Loue / he reioyceth him likewyse with vnspeakable n Ioye, in thesame Lande: as also recreateth o himself exceedingly in her Garnishing / and thanketh and laudeth God for the great Grace and Mercie that is chaunced vnto him, through the Loue of God the Father and her Seruice.

n Esa. 60. c. 61. a. 65. b. o Psal. 96. a. 112. a.

11. Euen-thus becometh his Heart ioyfull in the louely Beeing of the freendly People. Wherthrough he feeleth himself to be chainged in al-voynts, in his Spirit / like One that is risen p from the Death, into the euerlasting Lyfe: Wherin all Rest, Faythfulnes, q and Trueth / all Loue, Peace, and Righteousnes, is founde.

p Rom. 6. 8. b Col 3. a. q Zach. 78. a.

12. Yea, all the whole peaceable People of the Loue, do likewyse reioyce them euerychone, when-as anyone repenteth r for his Sinnes, and so cometh into this Citee, vnder the Obedience of the Loue, and uniteth him with thatsame

r Luk. 15. b.

same peaceable People, which liueth and dwelleth therin.

The XXXIIII. Chap.

IN this holy Citee, ther is also a Light, which is an euerlasting and very-true Light, [a] that alwayes shyneth and continueth for euermore in that Lande. Wherfore ther-is neither Night nor Darknesse theare / but alwayes Daye and Cleernes. A

a Esa.60.e. 4.Esd.2.c. Apo.21.22.a

2. Thissame Light, is not risen-vp through any Riches of the Knowledg of Good and Euell, nor com-foorth through any Wisdom of Man. But it is the verytrue Light of Lyfe/ [b] that hath bin from Eternitee, and that shall remayne for euer.

b Iohn.1.a. 1.Iohn.1.a.

3. And thesame is named, [c] The-euerlasting-lyfe, that was with God the Father, in the Begining. And all whatsoeuer is made, is made through thesame: but without thesame, ther-is nothing made, of all whatsoeuer is made.

c Iohn 1.a.

4. This euerlasting Lyfe, serueth [d] for a Light vnto Men, to a peaceable Walking of their Course, in this holy Citee of Peace.

d Iohn.1.a.

5. And thesame Light, is an vpright and vndeceaueable Light, [e] to the Illuminating of all People. namely, of those, [f] that do go into the Citee of Peace, thorow the Gate, and that are adioyned to the peaceable People.

e Iohn.1.a.

f Iohn.10.a. Apo.22.a.

B 6. Therfore also, the true Lyfe, and the promysed Rest of the Heart, is only in this good Citee of Peace. For without thesame, and without the Waye or Passing-ouer that leadeth into it, and among all those that seperate themselues therfrom, ther-is nothing but Death, [g] Misery, and Calamitee: for without thesame, are the [h] Inchantours, the Doggs and Wolues, and all wylde Beastes / together with all Abhomynations, and Desolations, and all Vndiscreetnes and Vnrighteousnes.

g Gen. 3.b.c.
h Apo 22.b.

7. But within in the Citee, among this louely People of Peace; ther-is nothing but all Lyfe and Prosperitee / [i] as likewyse all Louelynes, Peace, and heauenly Delytfulnes.

i Esa 60. b.c. 61.b.62.a.b.

8. Also noman getteth Shame nor Reproche theare: noman theare, coueteth after Honour or Prayse, nor-yet after Dignitee or Greatnes-of-estimacion. For theare is no Mastership nor Violence. but all brotherly Loue and Concorde.

9. Theare likewyse, noman raigneth ouer another; but they are al-alike with eachother, loueing and peaceable Fellow-bretheren or Members of Iesu Christ, euen as one only Man / or as one [k] Body of the godly Disposicion and Nature.

k Eph. 2.b.5.c

10. Euenthus also they do all theare, eate of onemaner of Breade / and [l] drink all theare, of onemaner of Drink. And inasmuch as they are euerpone, spirituall Children of God and Christ, and are not couered with any Fore-skinne of the

l 1. Cor. 10.a. 5. 11. c.

of the ſinfull Fleſh, nor-yet with fleſhly or earthly [m] Myndes / therfore do they likewyſe ; with their ſpirituall Members ; walke naked and vncouered both before God and before oneanother. m 1. Cor. 3. 4.

11. Alſo theare, the one doth ſee no vncleane thing in the other. For it is theare, all of God, [n] ſpirituall, holy, and good / and pure are all their Workes and Thoughts. n Ephe. 1. 4. Apo. 21. 2.

12. Seing then that theſe holy People, are euerydeale Spirit and ſpirituall and pure and vndefyled, in all their Workes and Thoughts. and that likewyſe it is all [namely, Lande, Cities, Riches, with all whatſoeuer is, and cometh into theſame] ſpirituall, godly, and Gods owne Workmanſhip / Therfore alſo they are not aſhamed of the godly Workes: neither-yet do they hyde any ſpirituall [o] Members from eachother. For they altogether are nomore then one ſpirituall Body, [p] or one Man of God. Wherfore the one Member cannot be aſhamed of the other. o Gen. 2. 6. p Rom. 12. 4. Eph. 5. 6.

13. Forasmuch then as ther-is no Shame nor Reproche theare, [q] among eachother / and that it is all good theare, and is all looked-into and knowen for good, whatſoeuer is theare among them, and what becometh aſſembled vnto them / ſo is theare likewyſe, no Couerednes before God, nor before oneanother. And, lauding and honouring their God perpetually; they liue in the true Freedom of their God, wherin God hath made them q Gen. 2. 6.

free, through his Trueth: and put-of the [r] Couering of Reproche, from their Eyes and Members.

[r] Esa. 23.

D 14. And in this maner, doth God; in this holy Citee of Peace and of Perfection; beholde the Man, in his manly Nakednes: [s] and agayne the Man, the gloryous God, in his godly Nakednes: euen-thus do they theare also, beholde oneanother, in their manly and godly Nakednes: and that altogether, in the Spirit and Lyfe of the pure Hearts. And thatsame pleaseth God. namely, that all Particions, Couerings, and Middle-walles, are put away from his [t] Hand-worke, that God may beholde his Hand-worke for good, euen as He hath created it: and so likewyse agayne, the Hand-worke, his Creator, that they may all, prayse and Laude God in the Workes of his Hands, [v] because He hath made it all so vpright and well.

[s] Gen. 1. c.

[t] Gen. 2. c. 2. Cor. 3. b. Ephe. 2. b.

[v] Gen. 1. d. Eccli. 39. c. d

15. Beholde, Thissame is the vpright Mynde of Lyfe, in the holy Citee of the Liueing: and is Gods Beeing and Nature, and the very true [x] Cleernes of the vncouered Face of Iesu Christ, and the Inheritance of the holy Gost, and of all spirituall and heauenly Goodes. It is very-true.

[x] 2. Cor. 3. b.

The XXXV. Chap.

Seing

SEing then that this Citee, is a spi- A
rituall Citee of Lyfe and of perfect Righteousnes: and also full of Wisdom, and of the Knowledg of God/ therfore doth not the one Brother theare, teache the other: neither is it needfull for any man theare, to saye to his Neighbour, [a] Knowe the Lorde. For theare, they are all Kings, Priestes or Elders/and do all knowe the greate glorious God, both Smale and Greate: and haue all their Dealing among each-other, in the vpright Loue.

a Ier.31 d. Heb.8.b. 1.Pet.2.a. Apo.1.a.

2. Inasmuch now therfore as that they do all stand wel-mynded with one Accorde, to the Loue and her vpright Beeing/ [b] so do they not theare likewyse compell any one to any Righteousnes/as to learne, or to obserue thesame, by Compulsion: but they haue all, of themselues; a [c] Delyte and Pleasure, in the Lyfe of Righteousnes.

b 1 Timo.1.a

c Esa.2.a. Ier.50.a. Zach.8.b.

3 And so, out of their Inclynacion in the Loue; they deale in all what is [d] right and equall. For the Lyfe in the Loue, which is Gods true Beeing itself; is their cheefest and most-perfect Righteousnes: who is the Headd [e] of them all. B

d Phil.4.a.

e Eph.1.5.c. Col.1.b.

4. More ouer, theare is noman that clayme th any thing to be his Owne/ as to possesse thesame to his owne priuate Vse. For noman (and that, out of euerypones good Disposition) can desyre anything to be his Owne, or-pet to make anything [f] proper to himself, from

f Act.4.d.

another

another. But all whatsoeuer is theare, is free: and is theare left free, in his vpright Foorme.

5. Theare is also noman denyed to vse anything [g] in Freedom, of all what is profitable and needfull for him. For they stande all in the Equitee, [h] as one in the Loue.

[g] 1. Timo. 4. a

[h] Eph. 4. a.

C 6. Seing now that they walke [i] according to all maner of Equytee, so is theare no Despyte to anymans Increasing, nor Deminishing, nor-yet to anymans Extolling, nor Dispraysing. And therfore likewyse, theare is noman extolled aboue his State and Ordinance, nor-yet contemned or debased, to be reputed lesse or lower then the same: For the almighty God is [k] their Judg. Who directeth, leadeth, and vpholdeth euerypone in his right Ordinance, thorough his holy Spirit of Loue.

[i] Phil. 4. a.

[k] Mal. 9. a. b. 9. a. Esa. 33. c.

7. Euerypone theare also, vseth [l] Temperance and Equytee. Theare is nothing don priuily. neither do they deale in anything secretly. but all naked and openly. Theare is likewyse no [m] Self-seeking, nor Vnfaythfulnes.

[l] 1. Pet. 1. a.

[m] Ac. 4. c.

The 10. Commandment. The XXXVI. Chap.

1. A Theare also, noman despereth to serue [a] any straunge Gods, nor to make to himself any Images or Similitudes, for to worship them. For they

[a] Exo. 20. a. Esa. 2. a.

2. [b] are com to the [b] Beeing of God, in the Light of Lyfe. And so they are [c] One with God: and God is One with them.

[b] Iohn. 1. 1. a.

[c] Iohn. 17. c. Ephe. 1. 5. c.

2. Whos

2. Whose Name likewyse they vse [d] not in vayne. For all what they speake of the Godhead, to the Laude of his holy Name/ thatsame hath a liueing Foorme in them. 3.

3. In this maner do they [e] sainctifye the Lordes Sabboth-daye: For they liue peaceably in the Light or Daye of his Sainctification. 4.

4. They do Honour their Father [f] and their Moother/ as in the Loues Obedience. Euen so doth the Lorde likewyse giue vnto them, a long [g] Lyfe, a Lyfe for euer; in thissame holy Lande. 5.

5. Also they [h] kill not. for they haue no Nature to Destroying. But all their Despyte is, that it mought all liue, whatsoeuer is of the Lyfe, and can liue: and whatsoeuer serueth and laudeth God. 6.

6. They also commit not any; Adultery. for they are honest [k] and chast of Lyfe, and [l] cleane or pure of Heart. Thus they liue in the Blessing of their God, wherin God blesseth them/ and wherunto He hath appoynted or ordayned them. 7.

7. They do not steale [m] nor robb likewyse: but they till or dresse the Landes of God: and are labouring towards all things, and in all things, whatsoeuer is [n] profitable and expedient. And are much-more inclyned to impart or distribute their spirituall Gifts and heauenly Goodes; if anything therof were needfull vnto anyone; then that they woulde be inclyned to

B 8

craue

d Exo.20.a. Eccli.23.a.
e Deut.5.b.
f Ephe.6.a.
g Eccli.3.a.
h Exo.20.b. Math.5.c.
i Deut.5.b.
k Tob.3.b.
l Math.5.a.
m Exo.20.b. Math.19.c.
n Ephe.4.a.

a 1.Cor.9.a. 12.b. craue any earthly Things of anyone: a or to demynish or scant him in his Possession. For a man desyreth to possesse, nor to haue any-thyng more vnder his Hande or Power, then is needfull for hym or expedient to a good Gouernment.

9.

p Exo.20.b. q Ephe.20.b. Col.3.b. r Math.5.c. 8. They also beare no p false-witnes. For a man q lyeth against his Neighbour, theare.

9. They likewyse desyre not another-bodyes r Howse/ nor their Neighbours Wyfe: but euery-one theare, liueth in Faythfulnes with his owne s Conjunction, euen as God hath ioyned them together, t from the Beginning.

10.

s 1.Cor.7.a. t Gen.1.c.2.c. Math.19.a

10. Thus do they liue in all Faythfulnes, among each-other: and permitt not

u Tob.4.b. their Thoughts to thinke u anything to the satisfying of their owne Appetits, without the same.

11. Inasmuch now therfore as that they haue such an vpright Disposition and Nature, as that they do not desyre nor lust for anything that is against the Lawe or Ordinance of the Lorde/so are they likewyse faythfull therin.

C 12. Seing then also that their Loue is v pure and vndefyled, as that they liue vncoueredly, according to the Truth; so are-ther likewyse among them, no deceitfull x Eyes, nor false Thoughtes/ nor-yet Bitternes, y Contempt, nor Offensiuenes.

v Ephe.1.a. x Math.18.a. Mar.9.c. y Ephe.4.d. Col.3.a.

z 1.Co.11.15.f 13. Also they knowe not theare, of any z Contencion or Discorde, nor-yet of Sinne nor

a Gal.5.a. Death. For theare is nothing-els but a Loue,

and

and Vnitee of Peace, with Iope of the euerlasting Lyfe.

14. Theare is likewyse no Verydng or Mocking, [b] nor any vnfitt thing vsed. They talke not theare also, of any Foolishnes nor Lightnes. b Eph.4.5.a 1.Pet.2.a

15. They vse not also any vnlawfull or disorderly Libertye. But all what they vse, speake, and doo / thatsame is agreeable to the [c] holy Woord of Lyfe / and is the true Libertee of all the Children of God. And therfore is-ther likewyse among them, no superfluous Vse; that exceedeth Measure or Equytee. c 1.Pet.4.b.

16. Seing then that they stand euerpone concordably inclyned to the Good / so is noman theare also, compelled to the good Lyfe: but euerpone liueth in the vpright [d] Righteousnes and Holynes, that God esteemeth. And thus all their Nature is no other, but to be [e] seruiceable dne to another, out of meere Loue. d Eph.4.c e Gal.5.b.

The XXXVII. Chap.

BEholde / in such an vpright Beeing, is this louely People (which hath his dwelling in this good Citee, named **Gods-vnderstanding**) grounded or established: and the [a] Loue is their Bande, wherwith they are vnited with eachother / in the Light of the true Lyfe. A a Ephe.4.a. Col.3.b.

2 By

2. By which meanes, all ther Nature and Mynde is nothing-els but Loue, [b] Peace, and Righteousnes / as vpright Children, [c] borne of ye Loue: like those ye are risen-agayne from the Death, with ye Resurrection [d] of ye Righteousones in the euerlasting Lyfe: and do liue eternally.

b Gal. 5.c.
c 1. Pet. 1.2.a
d Dan. 12.b. John. 5.c. 1. Cor. 15.f.

3. For ouer them ther-is no Death nor [e] Damnation. Neither doth any [f] Death raigne in thesame Lande of ye Righteous. And so ye Man dyeth not theare, neither-yet whatsoeuer is manly.

e Rom. 8.a.
f Esa 25.b. 1. Cor. 15.f.

4. The Women likewyse, do not bring-foorth their Children in Payne or Greefe. [g] but with Joye. For ye wholl Lande is [h] blessed, for ye righteous Lyfes sake: yeelding-forth his Fruits, as a Blessing.

g Esa 65.66 b
h Deut 28.a.

5. Thus ye man eateth not his Breade in ye Sweat of his Face, or in the Careful-trauaile of his Lyfe, [i] but with Joye: and receaueth his Foode, in Blessing.

i Esa. 65.b.

B 6. Forasmuch now as God hath made and ordayned all Things [k] well, from ye Begining/ therfore do they also liue vprightly in Gods Ordinance: and do neither take-from nor ad-too anything.

k Gen. 1.d.

7. And therfore, inasmuch as they do neither take-from nor ad too touching all thatt which is ye Lordes / so liue they likewyse only in ye Workes and Ordinances of ye Lorde, and do not vow or bynde themselues in ye Matrymony of Men, nor-yet suffer themselues to be bounde therin:

therin: but are [l] like the Angells in Heauen, or like Messengers, that are Pubblishers of the spirituall heauenly Goodes: and are the chosen Generation, the kingly [m] Priesthod, the holy People, the peculyer People of God: who are all, Kings and Anoyntedones.

l Math.22.d. Luk.20.d.

m Exo.19.a. 1.Pet.2.a. Apo.1.5.b.

8. For all theare, whatsoeuer is manly/ thosame are euerypone, Lordes, kings, and Priests: and do beare their Dominion, ouer Sinne, Death, Deuill, and Hell.

9. Also noman raigneth ouer another: and thatt pleaseth God well. namely, that the one Man of God raigneth not ouer the other: nor that the one, is the others [n] Bond-seruant: neither-yet to [o] the Sinne; nor to his owne Sensualitee or Affection: but that they do alwayes submitt them concordably, [p] vnder the Loue and her Seruice, and do still stande ready to doo the Lordes Will, to serue their God [q] in Righteousnes, and to beare the Dominion with Him/ [r] ouer the Euell, and ouer all what hath a Lykeing to the Euell: wherby to liue eternally in the [s] Immortalitee/ with God and his Saintes.

C

n 1.Cor.7.c.

o Rom.6 b.

p Eph 4.a. 1.Pet.1.c.

q Luk.1.g.

r Rom.6.b. 1. Cor 6.7.c

s 4.Esd.2.c.d

The XXXVIII. Chap.

EVenthus now, these spirituall Saintes of God, that dwell in this spirituall holy Citee of Peace; haue no [t] Headds nor kings, that are borne of

A

t 1.Reg.8.b.

the Fleſh and Blood of Sinne. For their King; or the Headd of their Body, is the eternall and moſt-mighty King/ [b] who is ſo greate and glorious, that no Creature, [c] nor any Howſe, made by the Work of Mans Hande, no nor-yet all the Heauens of Heauen, can comprehende or contayne [d] Him.

[b] 3. Reg. 8. a. 2. Par. 2. 6. b. [c] Eſa. 66. a. Act. 7. c. [d] Pſal. 104. a. Ier. 23. c.

2. This greate glorious King, is a [e] peaceable Prince, in this good Citee: and this King is named, [f] Gods-true-beeing (as his Name is alſo mentioned [g] before) bearing al-things [h] with the Word of his Power: and cleanſeth his People from the Sinne, through himſelf: and is foreſeene and choſen to be an Heire of all Things/ for that it may all liue vnto Him.

[e] Eſa. 9. a. [f] Col 1. b. [g] Supra 26. [h] Heb. 1. a.

3. To this noble King of the Heauenly Glory, do they liue, and are obedient vnto Him: not by Compulſion. but out of inclyned Loue, and out of a good [i] Nature of their God/ like Fellow-members [k] of one Body of the godly Trueth. Who do ſhowe-forth nothing-els, but Loue and Peace, according [l] to the Diſpoſition and Nature of their King, named Gods-true-beeing. Which Prince [m] ſhall raigne for euermore, according to the Promyſes.

[i] 1. Pet. 1. a. [k] 1. Cor. 12. a. [l] 1 Iohn 13. 15. b 1. Iohn. 4. c. [m] Eſa. 9. a.

B 4. This King of Peace, and his peaceable Comminaltee of kingly People, and this Lande of Peace, is named, A-kingdom-of-kinges/ becauſe they are euerypne/ Kings, [n] Prieſtes, and Anoynted ones, that dwell in this Lande.

[n] 1. Pet. 2. a.

5. And

5. And beſydes this one Kingdom-of-kings, ther-are no Kingdoms in the wholl Worlde, that are rich of Kings: but they are altogether poore of Kings: and are all likewyſe, Bond-ſeruants, o and captiue Slaues.

o Rom. 6.b. 2. Pet. 2.b.

6. And therfore alſo is this Citee of Peace only, a Kingdom of Kings: and they are all likewyſe, free p Kings, and Lordes, that dwell therin. Theſame Citee alſo, with all what iopneth therunto, is an aboundant rich Lande/ as likewyſe full of all Commoditees, that do ſerue the People, to the Lyfe and Iope.

p Apo. 22.a.

7. THis People of thiſſame Lande, q is alſo an vnderſtanding wyſe People: For they haue their inhabiting in Gods Vnderſtanding, and ſtand comprehended in the Light of Lyfe/ r being vnited in Gods true Beeing.

C

q Deut. 4.a.

r Iohn. 17.c.

8. Ther-is likewyſe no right Vnderſtanding nor Wiſdom to be founde in the wholl Worlde, but only in this Lande of Peace, among this louely People. Therfore is alſo this Lande, the beſt of all Landes: and the People that dwell therin, the moſt vnderſtanding and righteous People.

The XXXIX. Chap.

THis Lande bringeth-foorth a fitt Herbe, for the Foode of the People: and it is named, s Gods-liueing-woord. By which Foode they do liue, and

A

a Deut. 8.a. Sap. 16.b. Math. 4.a. Iohn 6.

reioyce them in the good Taſte therof: and ther is no other Foode taken by them. For ſeeing they are heauenly and ſpirituall Men / ſo eate they likewyſe no other but the heauenly and ſpiritual Foode.

b Pro.9.2. 2. In this Lande ther is alſo very good b Wyne, wherof the People of the Lande do drinke: and becom exceeding merry therin. And it is named, The-mynde-of-god.

c Apo.22. 3. Theare is likewyſe a c liueing Fountayne: wherin the People of this Citee do delyte them, and take their Recreation and Refreſhing in theſame. The Fountayne is named, A-firme-confidence-in-god.

B 4. THis People goeth alſo very gorgiouſly apparayled: and the Garments are ſo very-clere, that one may beholde the inward Members of their Body naked and bare, quyt-thorow them.

5. Which Apparayle of the People, and their Garniſhing, or the Jewells of their Bewtye, d Apo.19.2. are named, d The-iuſtification-of-the-ſaints.

6. To be ſhort / al-maner of Riches, and all the Ornaments of God, be founde in this e Eſa.64.b. 1.Cor.2.2. Lande, among e this louely People, the Members of the Trueth of God. Which peaceable People doth poſſeſſe the welthy Lande of the godly Vnderſtanding.

7. IN which plentifull Lande, ther-are no ſundry choſen-out Godſeruices nor ſeuer all

seuerall Religions or Ceremonyes vsed. But the Godseruice that they do vse, and with the which they are seruiceable vnto all Men, [f] to an Vnitee of Heart with them, in all Loue, is one Only and true God seruice / which extendeth to the holy Spirit of Loue· and to the euerlasting Lyfe. as also vnto the holy Citee of Peace and of her peaceable People. Which Godseruice is wel-pleaseing before God· and to a Saluacion of Men: and it is named, [g] The-seruice-of-loue/ with the Administracion of the spirituall and heauenly Goodes.

f Ephe.4.b. Col..,b.

g Iohn.13.d. 1.Iohn 3.4.e

8. Which Seruice of Loue, they do likewyse [h] showe-fooryth on eachother, in Peaceablenes of Heart. and thesame is their Religion or Godseruice: They knowe not also of any other Religion or Godseruice, then of the Seruice of Loue, [i] and to loue one-another: and so to keepe themselues pure [k] or vnspotted of the Worlde. C

h Rom.12.b. 15.a. Ephe.4.a.

i Ioh. 13.15.b Col.3.b. 1.Pet.1.c.3.b 1.Iohn.3.4.c

9. Which pure Godseruice and most holy Religion, and the Ministracion of the gracious Woord and Seruice of Loue that tendeth therunto, is auaylable before God, and acceptable [l] vnto Him: and not any other that be vsed without thesame Godseruice of Loue.

k Iam.1.d.

l Rom. 12.a.

The XL. Chap.

THe People of this Lande, do in their Godseruice, serue the most high God, [a] who is God only. And they are subiect to no other Gods, nor Lawes or Ceremonies. but only to the Lorde their God, and to his most holy Seruice of Loue.

[a] Deu.5.32.d. Psal.18.d. Esa.45.c.

2. Also they are not subiect to the Creatures, nor to any Created-thing, as properly to belong therunto. but only to the Creator, [b] that hath made all Creatures and Created-things.

[b] Gen.1.e. Rom.1.e.

3. THis God, whom only, they serue, is a secret [c] God, a God that dwelleth [d] in the Heauens, and moueth abque al Heauens: who likewyse hath comprehended all in his Hande, whatsoeuer is.

[c] Esa.45.b. [d] Psal.2.a. 22. a.115.a.

4. Thesame God is exceeding greate, glorypous, and miraculous: and besydes Him, there is no [e] God more, neither in Heauen, nor vppon Earth (whose Name, is knowen only in Himselfe, and in His.)

[e] Deut.32.d.

B 5. He is the Loue, the Trueth, and the Spirit: and the Spirit is the euerlasting Lyfe, in the Trueth, and in the Loue.

[f] 1.Iohn.4 b. [g] Iohn.14 a.

6. He is the true Substance, of all Substances: [h] the true Lyfe, of all Lyues: the true Light, of all Lightes: the true Mynde, of all Myndes.

[h] Iohn.1.a.

7. He is the true Power or Strength, [i] of all Powers or Strengthes: the true Understanding, of all Understandings: the true Righteousnes, of all Righteousnes.

[i] Iob.9.a.c.

8 He

8. He is the true k Father, of all Fathers: the Lorde, of all Lordes: l the King, of all Kings. k Mal 1.a. Ephe.3.b. l 1.Timo.6.d
9. He is the true Begetter of all Generations. For Hee it is which m begetteth all thatt, whatsoeuer is borne of the Trueth, out of the Trueth, and through the Trueth: out of Whom also, all what is anything, is begotten. For He himself begetteth his Children, out of himself. m Esa 45.b. 66.2 b. Iohn.1.a.
10. He is n all in all/ who likewyse hath comprehended all in Himself. n 1. Cor. 8.a. 15. c
11. He is the true o Loue, of all Louelynes: the vpright p Trueth, of all Trueth. Heb. 1. a. o 1. Iohn. 4. a. p Iohn. 14. a.
12. He is the true q Meekines, of all Meekeones: the true r Mercy, of all Mercyfulones. q Math. 11 c. r Ioel.2.b. Iona.4.a.
13. He is also the + Nature of all Naturalnes. + true
14. To conclude/ He is all what his People is: vnto whom, He is a Paradise full of Ioye/ and a s Tree of Lyfe, or a liueing Tree, full of all Sweetnes and Fruits of euerlasting Lyfe. s 4. Esd 2.b. Apo 2.22.a.
15. Hee it is, that was t euerlasting, from the Begining. Hee it is, that is now presently. Hee it is, that shall remayne for euer. t Mich.5.a. Heb.13.a.
16. He is the euerlasting vnbroken, the euerlasting vndeuidable, the euerlasting perfect Good.

17. ¶ His liueing God, is their only God: For Hee only is God, and none els: v and besydes Him, ther-is no God more/ as is already sayde. This God do they loue x with all their Hearts, Myndes, and Thoughtes. v Deut.32.d. Esa.45.d. x Deut. 6.a. 10.b. th.22.d.
18. Seing then that they are borne and brought-forth out of Him / so is likewyse all

their Lyfe, Sence, and Mynde, only in Him: y and God himself in-like-maner, is in them, with his Mynde, Lyfe, or Spirit: and so they are one Being with each-other. namely, God, and a his People of Peace.

y Iohn. 17. c

z Ier. 31. d. Ezec. 37. c.

19. And thesame [c] the liueing Godhead with the Manhod [d] is the only true Being or Substãce, in this peaceable Lande of Rest and Peace.

D

20. Thesame is also the [e] Perfect, of all Perfection, which shall continue for euer, to the which State, God hath created the manly Generation: [f] for to make them Heires therin; and called or bidden them therunto, by Iesus Christ.

e 1. Cor. 13. b.

f Gen. 1. c. 4. Esd. 6 7. f.

21. Thesame Perfection, are likewyse Gods Promyses, [g] to the Blessing of all Generations of the Earth: and out of thesame Perfection, is the true Seruice of Loue ministred, to a godly Lyfe, in the last Tyme.

g Gen. 12 a. 17. b. 22. b.

22. And whearsoeuer now thesame cometh in the Spirit, and maketh itself knowen essencially, theare do all [h] Peece-workes, Diuisions, and Dissencions, ceasse: and the Loue getteth theare the Victory, and remayneth theare for euer: neuer breaking nor decaying anymore.

h 1. Cor. 13. b.

The XLI. Chap.

A

WHosoeuer now forsaketh all the desolate Lands and People, as is beforesayde: also hath his respect diligently bent vppon the [a] Leading-starr

a Math. 2. a.

ſtarr in the Eaſte' and walketh-on rightly accoꝛding to the Compas: as liꝛewyſe foꝛſaketh not the Croſſe, and ſo cometh to the Submiſſion/ By him ſhalbe founde, the Equitee: with the which, He entereth into Gods [b] Nature. And ſo he cometh into this good Citee, full of all Riches of Lyfe and Ioye.

b 2. Pet. 1. a. Apo. 22. a.

2. By which meanes, He hath a free Entrance into this holy Citee of Peace, named, **Godsvnderſtanding**; foꝛ to becom one only [c] Body with all the Saincts of the heauenly Company: the wich are the peaceable Chyldꝛen of Loue, in the Lande of the Liueing.

c. Rom. 12. a. Ephe. 4. 5. c.

3. HEe now therfoꝛe, ỳ is in-this-maner B com ther-vnto eſſencially, may as then [d] in ỳ Loue, and in ỳ Vnitee of Peace; go out and in, without Harme/ and may walke thoꝛow all Lãdes, Places, and Citees: bring vnto all Louers of the good Lande; ỳ are yet ſeeking theſame; good [e] Tydings: giue them good Incouragment / as to reſpect all the Enemyes, like [f] Chaff and as nothing: ſhowe them the next Waye, foꝛ to go into [g] the Lyfe: and ſo leave them with him, into the good Lande, and aſſemble [h] them to the holy and peaceable People of the Loꝛde, to an Vnitee of Heart with them, in all Loue. Foꝛ thatſame is the concoꝛdable Seruice of Loue to the Lyfe, miniſtred by the Elders in the Family of ỳ Loue of Ieſu Chriſt: and whoſoeuer turneth himſelf therfrom, and is not obedient to his Requyring/ hee doth ſuer-

d Iohn. 10. b.

e Eſa. 33. 52. a. Rom. 10. b.

f Iob. 21. c. Eſa. 5. c 7. b

g Eſa. 30. c.

h Ier. 3. b.

i Eccli. 6. 8. d. Heb. 13. b.

ly erre, and turneth him away from his Saluacion.

4. The next Waye therfore, to go into the foresayde Lyfe, is This: That one do for sake
k Math. 16. c. Mar. 8. d. Luk. 9. 14. c. k all what he hath taken-on, and not any more to take-on nor desyre anything: and so through the Seruice of Loue, to enter into the simple Lyfe, wherin all Faythfulnes and Trueth is founde, and no Slandering, nor Stumbleing
l 1. Cor. 13. b. Reuel. 2. 6. 3 l or Offensiuenes, nor any Blameing of Others that do laboure after Righteousnes and Concorde, and are mynded to the Peace of Iesu Christ.

5. For the simple Lyfe, is the Equitee of the Nature of God: and by thesame, one goeth into the holy Citee of Rest and Peace.

C 6. Whosoeuer now, is euenthus as is sayde; vnder the Obedience of the
m Bar. 5. a. Loue; becom vniforme with the Children m of the Kingdom, and that his Spirit, Woord or Speeche, doth flowe out-of and in-to thesame
n 4. Esd. 3. a. secret Kingdom (euen like vnto a n liueing Breath of God, that floweth-out from God and into Him agayne) Hee veryly, is becom a Fellow-elder in Gods holy and godly Vnderstanding, with the Elders in the Family of Loue: and can very-well walke in Freedom, among all People, and also, remayne still very-free, vnited with the Peaceableones in the Citee
o Eph. 1. 4. c. of Peace, and can liue in the vpright o Righteousnes.

7. For

7. For the p Knowledg seperateth nor hurteth
8. The Deuill q ouercometh
9. The Sinne r or the Euell delpteth
} not him.

p Gen 2.a.
q Math.4.b. Iohn.12.d.
r Rom.6.b.c.

10. Hee feareth not the s Death.

s Oze.13.b.

11. The Serpents Deceit nor her Poyson t cannot kill him. For he hath eaten of the Wood of Lyfe, t which standeth in the Middest of the godly Paradise; and liueth eternally: not feareing any Burdeyn of Condemnation. For-that-cause also, the Hell cannot condemne him.

t Apo.2.a.

12. Nor the Accuser, v accuseth
13. The Foolishnes, u allureth
14. The chosen Righteousnes, x snareth
15. The Holynes pryderh
16. The y Abhominacions of Desolacion, hinder
17. The deceitfull Hills, seduce
18. The vayne Comfort, relisseth or lyeth
19. The Vnbeleefe, z destroyeth
20. The Delyte to liue in a Pleasures, choketh
21. The b Ignorance, blyndeth
} not him.

v Apo.12.b.
u Ephe.1.a.
x Col.2.c.
y Dan.12.a.
z 4.Esd.6.7.9
a Gal.5.c.
b Ephes.4.b.

22. Nor the Leaders of the Blynde, do not leade him. For God is his c Light and Lyfe. And to thesame godly Beeing, he liueth: and not to any strainge Things, which he, in his passing-thorow them; hath forsaken. Wherfore he

c Esa.60.c. Apo.21.22.a

fore he is not captiued vnder the Ownnes, nor vnder any vngodly Beeing. but only [d] vnder the Loue, and the Gequyring of her Seruice.

[d] 1.Pet.1.c. 1.Iohn.4.b.

D 23. And euenthus is God with him, and he is with God. For the true Spirit, or the true godly Beeing of the Loue, [e] leadeth him into all Trueth and Loue. And in this maner, vnder the Obedience of the Loue; is all his Conuersation, [f] in Gest and Peace: who likewyse liueth without Feare, [g] euerlastingly, in all godly and spirituall heauenly Goodes, with all the Childzen of the Peaceable-kingdom and of the Loue.

[e] Iohn.16.b.

[f] Esa.32.c. 51.b.65.b.

[g] Apo.21.a

24. Behoulde: Thatsame is the louely Gest, [h] and the godly Lyfe, in the glorypous Freedom of the Childzen of God, in the last Tyme, accozding to the Promyses.

[h] Esa 60.61. 62.65 66. Ier.23.a.33.b

The XLII. Chap.

A WEe prayse Thee, O Father, thou Lozde of Heauen and Earth; foz that thou hast hidden [a] these things from the Proud-bosting-wyse, and the Prudent-understandingones [a] and reuealed them to the Little and Humbleones.

[a] Math 11 c. Luc. 10. c.

2. The Rich-of-spirit, noz the Great-wyse oz Industrious-scripturlearnedones, haue not vnderstoode thesame: but to the [b] Poore-of-spirit, and to the Simple-of-vnderstanding, hast thou geuen it.

[b] Esa.57.66.a

3. Yea

3. Yea, O Father, [c] euenso hath it pleased Thee, for that the Rich-of-spirit, shoulde haue no cause to bost [d] them of their Wisdom, nor the Vnderstandingones, of their Prudence: but that they may euerpone bow them vnder the Obedience of thy Loue: and so may acknowledg, that thou only, O my God and Father; art a true God.

c Math. 11.6.
d Esa. b 29. Abdi. 1 a. 1. Cor. 1. b.

4. Therfore, because that the Lorde woulde, through his hartye Loue; make his holy Name great and commendable, [e] He hath excercised Power with his Arme: and dispersed those that are proude in the Deuyce of their owne Hearts.

B

e Luk. 1. a.

5. He hath thrust-downe the Mightye [f] from the Seate: but exalted the Humble.

f Eccli. 10. 6.

6. The [g] Hungry hath He filled with Goodes: and left those emptye, that were rich or satisfyed.

g Luk. 1. e.

7. Therfore the Lorde forsaketh none, that seeke Him with [h] all their Hearts: For He is a Strength vnto the Poore, to the Simple, and to ye Littleones of Vnderstanding: a [i] Strength in the Tyme of Sorow: a Refuge from the Tempest: and a Shadow from [illegible] Heate, when the Tyrants frett or rage, like a Storme against a Wall.

h Ier. 29. b. Eccli. 2. b.
i Psal. 9 b. 18. a. 46. a. 71. a 91. a. 94. c. Esa. 25. a.

8. For-that-cause [k] dismay not yourselues, O ye Faynt-hartedones: nor be not wauering-mynded, although the Destruction do make-vp itself very-high: and that the Declyners

C

k Esa. 41. b. 45. a 51. c. 54. a.

clymers together with the Good thinking-wyse, and the Scripture-learned of the wicked Worlde, da slander or speake euell against thissame, and do persecute vs. For it shall all perish, l wareing-out like l an olde Garment, and like m the Smoke or Vapour.

l Psal.10.e. Esa.50.a. Psal.37.c. 68.a. Sap.5.b.

9. For the Lorde bringeth-downe the Fury of the Vngodly: and maketh their Heate strengthles, like vnto the Heate, in the Wilderness and Woods.

10. The Vyne-branches of the Tyrants, doth He wither with the Shadow of his Clowdes: n and bringeth-forth his Righteousnes, like a Morning-starr, and his Trueth, like a glorymus Clearnes, o or Light of the Sunne.

m Esa.18.a. Eccli.24.a

o Esa.60.b.

11. And in Peace p doth He set-vp agayne, his holy Citee Ierusalem, q which the Heathen haue troden-downe.

p Esa.52.60.b q Psal.79.a 1.Mac.2.a b.4.d.

12. He doth now make-manifest his holy Temple agayne, with Ioye: r and so permitteth his Tabernacle: the Sanctuary of his Dwelling: t to be beholden.

r Esa.33.44.c. Apo.21.a.

D 13. And setteth-vp thesame, vppon the Topp of the Hill of Sion, at Ierusalem. that the Hill of Sion, may stande aloft s and be exalted aboue all Hills, euen as the Lorde hath fore-spoken thissame by his Prophets.

s Esa.2.a. Math.4.a

14. For the Lorde of Hosts wil now prepare vppon this Hill of Sion: at Ierusalem; a sumptuous t Feaste for all People, of fatt wel-marrowed Cattell, and of pure Wyne, wherin ther is no Dreggs.

t Esa.25.a.

15. And

15. And vppon this Hill, He wil take-awaye
u the Couering of the Veyle, wherwith all
Peoples are stopped, and wherwith all Heathen
are couered: For the x Death shalbe swallow-
ed-vp.
16. And the Lorde God wil wype-of y the
Teares from the Faces of all his People: and
take-awaye their Reproche, in the vniuersall
Earth.

u Esa. 25. K
x 1. Cor. 15. E
y Esa. 25. b Apoc. 7. b.

The XLIII. Chap.

A BEholde, Thatt is the Tyme of the Lordes Blessing: in the which they shall sing this Song, in Iuda.
2. Wee haue a a strong Citee / the Walles and the Defence, are our Preservation.
3. Open the Gate, b that the righteous People, which keepe the Fayth, may enter therin.
4. Thou alwayes keepest Peace, according to sure Promise: For men staye them vppon thee.
5. B THerfore put your Confidence in the Lorde, euerlastingly: For God the Lorde is a Stony-rock for euer.
6. He bringeth-lowe those that dwell in Pryde, and He casteth-downe the lofty Citee: Yea / He throweth it downe to the Earth, so that it lyeth in the Dust.
7. That it is troden-vppon with Feete: Yea, with

a Esa. 26. a. Supra. 28.
b Psal. 118. b Psal. 24. b.

with the Feete of the Poore, and with the Feete of the Simple.

8. But the Waye of the Righteous, is playne: and the Goings of the Humble doſt thou, O God, direct aright.

c Eſa.26.b 9. Therfore Lorde, c we wayte vppon thee, in the Waye of thy Righteouſnes, For the Luſt of our Heart, ſtandeth bent towards thy Name, and to a Remembrance of thee.

C 10. We are deſyerous of thee in the Night-ſeaſon, euen with all our Hearte: and with our Spirit, do we wake-vp early vnto thee.

11. For Wheare thy Lawe beareth rule in the Lande, theare do the Inhabiters of the Earth learne Righteouſnes.

12. But although Grace be proffered to the Vngodly, yet do they learne no Righteouſnes.

13. But doo nothing-els but Iniquitee, in the vpright Lande. For they do not ſee the Maieſtee of the Lorde.

14. Lorde, they ſee not that thy Hande is exalted: but when they ſhall ſee it, then ſhall they be aſhamed.

The XLIIII. Chap.

a Pſal. 113. a. 834.a.135. a. A THerfore a exalt our God: and laude his holy Name.

2. Becauſe He hath gotten the Kingdom: and the Scepter of his Kingdom is made-manifeſt.

3. For

3. For the Lorde is becom [b] King: Wherfore his People do reioyce. b Pſal 97.a.

4. His Woorde hath ſhewed Power: His Righteouſnes [c] is becom manifeſt. c Eſa. 45.51.a

5. His Spirit hath appeered like a Light, and confirmeth his Saluacion for euer.

6. Theſame God hath renewed vs in Him: and geuen [d] vs a new Vnderſtanding. d Eſa.29.32.e

7. A new Creature [e] hath He brought-forth/ the Image of God/ [f] the vpright Righteouſnes. Act.2.b. B

8. Therfore do the People ſpeake [g] with new Toungs: the new Song is in our Mouth. e 2.Cor.5.b. f Eph.1.a. g Mar.16.b. Act.2.a.

9. Lorde, [h] wonderfull are thy Worke: For thou haſt don meruelous-acts [i] among vs. h Apo.15.a. i Pſal 71.77.b

10. The euel that was in vs, [k] is now no-where to be founde amongſt vs: That which we knew not in the Death, is now apparant vnto vs in the euerlaſting Lyfe. k Pſal.10.c. Ier.31.c.50.c

11. With vs, the Sinne [l] is now condemned in the Sinne: the Righteouſnes is declared vnto vs, in Righteouſnes. l Rom.8.a.

12. Among vs, the Death is now ſwallowed-vp [m] in the Death: the euerlaſting Lyfe is com vnto vs, in the Renewing of our Lyfe. C m Oze 13.b.

13. The Hell, is iudged or condemned into the [n] Pitt of Hell: the Heauen is ſhewed vnto vs, [o] in the heauenly Being. n Apo.20.c. o Apo.2 a. 21.a b.22.a.

14. The Lye, is com to ſhame in the Lye: the [p] Trueth is riſen-vp vnto vs, in the Trueth. p Pſal.85.b. 117.a.

15. The Darkneſſes, are deſcended into the.

Bottomles-pitt, to the Darkneſſes: the Light
q Pſal 36 a. hath illuminated vs, q in the Light.
118 c.
r Eſa 2. b. 16. The Idole, is falne in his r Idolatry: the
liueing God is becom knowne vnto vs, in the
Godhead.
17. Therfore do we confeſſe the Maieſte of
our God: and the Sainctification of his People
perpetually.

The XLV. Chap.

A LOrde, thou almighty God: great
a Pſal. 139. b. and wonderfull are thy Workes.
b Apo. 15 a. 2. Righteous and true b are thy
Wayes, thou Prince and King of
Saintes.
c Ier. 10. a. 3. Who c ſhoulde not feare and loue the, O
Lorde of Lyfe, and prayſe thy Name?
4. Forasmuch doutles as ther is no Holynes/
d 1. Reg 2. but Thou: For Thou only, O Lorde, d art
holy.
e Pſal 72. b. 87. a. 5. All People ſhall worſhip thee e in thy Pre-
ſence: wheare thou becomeſt manifeſt in thy
holy Temple.
B 6. For thy Righteouſneſſes are knowen: and
thy Holynes is inherited by thy People.
7. But not an Holynes / made by Mens
Handes: but an Holynes that is from Eterni-
tee, and ſhall continue for euer.
8. Therfore doſt thou, O God, remayne a
f Pſa. 9 a. God, in Eternitee: A King f which ſhall raigne
Ioan. 2. d. 7. c perpetually.

9. Who

9. Wherfore we are now ioyfull in this Vision: and sing/ Heia; Heia.
10. Playe to the [g] Lorde a new Song: and sing/ Allelu-ia [h] Allelu-ia.

g Psal.96.98.
h Tob.13.c. Apoc.15.19.

The XLVI. Chap.

A

REioyce now with Ioye, ye [a] Daughters of Sion: and recreate you ye Citesens and Inhabitours of the Citee Ierusalem.

a Psal 47.b. Esa.62.b. Soph.3.b.

2. Shoute now with Trumph, all ye Generations of Israel and Iuda: and reioyce you in all Loue, ye Children of Peace.
3. Beholde, your King appeereth [b] vnto you in Meekenes: and He cometh [c] with Maiestee.
4. For that He woulde establish you heyr-like in his [d] Sanctuary: [e] for to possesse his Kingdom for euermore.

b Zach.9.b.
c Math.24.d.25.d.
d Ier 31.e. Eze.37.c.
e Psal.68.4.

B

5. But vnto his Enemyes [f] the Resisters of the Loue? He appeereth in [g] Wrath and in Rygour.
6. For to thrust them from Him / [g] and to shutt them without his Kingdom for euer.

f Psal.102.7. Eccli 5.a.
g Math.7.c. 25.a.d.

7. For He wil make an Ende of the Iniquitee: and cast all falshod and Offensiuenes, [h] out of his Kingdom.
8. He wil disperse the deceitfull [i] thoughts: His Lyfe, Disposicion, and Nature [k] wil He bring-to-light.

h Math 13.d.
i Psal.33.b. Pro 15.e.
k Es.65.66.

Iſa. 9. a. 9. He wil ſtabliſh his Kingdom in Peace: and the Peace of his Kingdom, ſhall haue no Ende.

10. Lo/ thatt is the ſpirituall Kingdom of Chriſt, the heauenly King in Eternitee. Alleluia, Allelu-ia.

The XLVII. Chap.

AWherfore, O ye Soules, ſhoute now in your God for ioye: and reioyce [a] your Mynde, in his Saluacion.

a Pſal. 61. a. Luk. 1. c.

2. From whom ye were turned-awaye: and are turned to Him agayne.

b Pſal. 118. c. Eſa. 28. b. 1. Pet. 2. a. 3 Beholde, thatt is the [b] Stone which ſaueth you/ the euerlaſting God of Iſrael: who hath made Heauen and Earth.

4. His Anoynting is at his right-hande: out of his Spirit of Saluation, cometh the Faythfulnes and Trueth vnto vs.

5. Thatt which He hath ſtriken and wounded, [c] He hath anoynted and healed agayne.

c Deut. 32. e. Tob. 13. a.

6. He can kill, [d] and make-alyue againe: He leadeth into Hell, and bringeth out agayne.

d 1 Reg. 2. a. Sap. 16. b.

7. He thruſteth-awaye and condemneth, as it were in Curſing: [e] He calleth to him agayne, in Bleſſing, as his Beſt-beloued.

e Eſa. 54. a. 57 b. 60. b.

8. He bringeth-downe to Duſt, Earth, and Aſhes: He [f] exalteth agayne aboue all Ceder-trees.

f Pſal. 113. a. Eſa. 52. a.

9. He ſuf-

9. He ſuffereth to fall into Sorow, as if it were nothing, and that He eſteemed it not. B

10. He reioyceth it agayne: and eſteemeth it much-more precious then Golde, Siluer, and precious Stones.

11. Where is-ther a [g] God, like vnto the God of Israel, which ſitteth aboue or ouer-ſpreadeth all Heauens? g Deut. 32.c. Pſal.17.113.a

12. He hath founded [h] the Earth vppon his Woord: the Firmament is comprehended in Him. h Gen.1.a. Pſal.102.c.

13. Sunne and Moone ſtande obedient [i] to his Commaundement: all the Heartes of the Liueing, hath He in his Hande. i Pſal.104.b. Eſa 38.a.

14. He doth all what He [k] will: He reſpecteth [l] noman, neither Wyſe nor Simple. k Pſal.114.a. l Sap. 6. a. Act.10 d.

15. When He maketh-vp himſelf, [m] it muſt all bow to Him, and feare his mighty Hande. m Pſal. 76. a. Ier 10. a b.

16. He chaſteneth or rebuketh for a certayne-tyme: [n] but his Goodnes endureth for euer. n Iob.5 b. Pſal 16 a Mich 7. b.

17. Laude Him all ye [o] Kings, and ye Counſaylers in the Lande: feare his Maieſtee, all ye People. C o Pſal. 138. a. 148. b.

18. He that worketh Wonders among the Heathen: and hath a Luſt towards his Elect.

19. He hath a Pleaſure [p] in the Howſe of Israel: for that He woulde plant [q] the Generacion of Iacob, in Righteouſnes. p Deut. 10.b. q Eſa 49.11.a. Ier.23 a.33.b

20. He wil not euer be [r] angry with his People: their Chaſtiſment ſhall not alwayes endure. r Eſa.54.a.

21. He puniſheth them, for their Sinnes: [s] He ſaueth s Ier 30.b.

He saueth, and iustifyeth them, for his holy Names sake.

a Gen.22.a. 22. He wil not forgett his Couenant, t that He hath made with Abraham, Isaac, and Iacob.

a Psal.32.b. Ier.31.d. Mich.7.c. 23. He wil not leaue his u mercy, which He hath promysed, by his Seruants and Prophets.

D 24. Yet once-agayne wil He moue x the Earth: and gather his People together, out

a Agg.2.a.c. Heb.12.c. of all Quarters of the Earth, y and be gracious vnto them.

y 2. Mac 2.a. z Ier 31.d. Heb.8.b. 25. Also, He wil erect a new z Couenant with them, and giue them a new Name: the euer-

a Esa 62.b. lasting Frecones, a the Released by the Lorde.

26. To whom the Lawe of the Lorde, his

b Exo 34.a. Statutes, and Rytes, shall nomore b stande writen in Tables-of-stone.

27. But God wil wryte them in their Hearts

c Ier.31.d. Heb.8.b. z in the c Innermost-part of their Myndes; in the Grounde of Fayth, according to the maner of the Father Abraham.

d Esa 54.a. 60.b. 28. Reioyce you then, that haue bin d reiected among all Heathen.

e Psal.47.a. 29. Clapp then with your e Handes: and stamp then with your Feete.

30. Make then your Songes of Ioye, at Sion: sing then Allelu-ia, f in all the Streetes and

f Tob.13.c. Lanes of Ierusalem.

E 31. Then cast from you the Mourning-garment: For that is the Ende g of your Shame

g Esa.61.a. and Contempt.

32. Then

32. Then put-on [h] the Apparayle or Ornaments of Joye: Sing, playe, and laude the Lorde, in Tryumphing. h Esa. 49. b. 54. a.

33. Playe [i] vppon Harpes, vppon Lutes, vppon Cymbals, Flutes, Tabbours, Gitterns, and vppon almaner of Instruments with Strings. i Psal. 33. a. 71. c. 81. a. 98. a. 146. a. 149. a. 150. a.

34. For then wil God [k] be your King, your Headd, and only Pastour or Shepeherd. k Esa. 33. c. Eze 34. b.

35. No Sinne [l] shall ruinate or spoyle you any more: no Prophets shall seduce you anymore. l Ier. 50. c.

36. You shall euerpone [m] knowe ye Lorde your God: as also his Lawe, Statutes, and Rytes. m Ier. 31. d. Heb 8. 10. b.

37. Ther on hope now, O Israel: Thesame shall com [n] vnto you all, ye Children of Iacob; Allelu-ia, Allelu-ia. n Esa. 35. b. 51. a. 60. 61.

38. Giue perpetuall Thanks vnto the great God of Israel: For besydes Him, [o] ther-is no God more. o Esa. 34. b.

The XLVIII. Chap.

In these Chapters following, ther are recited certen Benefites shewed on the Man, through the Seruice of the Loue of Iesu Christ: with also a Lamentable complaynt ouer the Blyndnes of the People, and ouer certen Goodthinking-wyse and Scripturelearnedones: and likewyse how grossly they haue ouerreached themselues or fayled in their giueing of Judgment ouer the spirituall and heauenly Things: with more other notable Declaracions. and good Instructions.

A ALthis ; O ye good-willing Heartes and Louers of the Trueth ; which we haue heere set-foorth in Letters / haue we ; through Loue ; written for the Seruice and Furtherance of you all / because that euerpone of you likewyse, shoulde vnderstande the vpright Lyfe of Peace (wherof we do witnes: also wherin our Health and Preseruacion consisteth: and likewyse, wherunto the Promyses of God the Father ; [a] made to the Blessing of all Generacions of the Earth ; do extend:) and mought becom agreeably-mynded with vs, and wee with you / for to enter into the same good Lyfe ; vnder the Obedience of the Loue ; through the Loue and her Seruice / to a [b] Renewing of the Worlde, and of all whatsoeuer is wexen-olde: As also to becom one only Communialtee of Peace / wherby to prepare in that maner ; through the Seruice of Loue ; the [c] Peace vppon Earth, according to the Promyses.

a Gen. 22. a.
b Ephe. 1. b. 2. Pet. 3. b.
c Esa. 54. b. 60. c. 66. b. Agg 2. b.

B 2. To that ende also tendeth our wholl Seruice of Wryting: wherunto likewyse we are mooued, out of an Inclynacion of Loue / for that the [d] Righteousnes ; which God esteemeth ; mought com-to-light, and be manifested, thorough the Loue and her Seruice / to an euerlasting [e] Peace for Israel, according to the Promyses.

d Rom 10. a.
e Esa. 9. 26 a. 31. c. 54 b.

3. Moreouer (because ther shoulde be nothing with holden from anyone, of all what serueth or is profitable for the Man, to the Knowledg of the

of the Lyfe) we haue also ‹ to a moze aboun-
dance of the godly Vnderſtanding; witneſſed of
thiſſame Lyfe in the Spirit ‹ which we do heere
poynt vnto in theſe preſent Teſtifycacions of
the Lande of Peace; with many diſtinct Say-
ings, in the fower Bookes of the Glaſſe of
Righteouſnes. and likewyſe in all our Wyt-
ings, that are publiſhed oz ſet-fooꝛth by vs.

4. In which Wyꝛtings, we haue alſo ‹ as
much as we were able, and ſawe into it to ſerue
to Edification; euidently and apparantly diſ-
tincted the f Wayes of Lyfe, from the Wayes
of Death. f Deut. 30.b. Ier 21. a. Eccli. 15 b

5. CSeing then that the glozyous g Light
of Lyfe ‹ as a Daye oz Cleernes of
Chriſt, is ‹ by Gods Grace; geuen vs to be-
holde / therfoꝛe haue we ‹ our of theſame Sight
oz heauenly Reuealacion; rehearſed likewyſe in
thoſame foꝛeſayde Bookes and Wyꝛtings, ma-
ny of the ſeacret heauenly h Treaſures oz Riches
of God: whyth in tymes paſt ‹ euen hitherto;
haue not bin made knowen vnto the Woꝛlde,
like as God doth now preſently ‹ thꝛough his
Loue; reueale and make them knowen vnto his
Saintes. g 2. Cor. 4. a. h Rom. 16. c. Eph. 3. a. Col. 1. e.

6. Which Teſtimonyes of the heauenly Trea-
ſures oz Riches of God, we haue ‹ out of inclyn-
ed Loue; witneſſed as a Glaſſe of vpꝛight
Righteouſnes, and to a Beholding in the Spi-
rit, of all Righteouſnes, Light, and Lyfe / to
the ſerueing and furtherance of all Louers of
the true Beeing: wherby to dꝛawe all thoſe to

[a] Luk. 2. a. the Loue of the true Beeing, that are good of will to theſame true Beeing / and that they mought euenſo adioyne them to our Communialtee and Seruice of the Loue of God and Chriſt: and likewyſe ſubmitt them with vs, vnder the Obedience of the Loue.

7. Which Godſeruice of ours vnder the Obedience of the Loue of God and Chriſt, is the moſtholy Godſeruice, [k] before God the Father. For theſame Seruice in his Declaration, is neereſt vnto the godly heauenly Trueth, aboue all Godſeruices and Vnderſtandings of this Worlde.

[k] Matth. 22. d. Mar. 12. d. Luk. 1. f.

The XLIX. Chap.

AFor what Godſeruices ſoeuer do not ſubmitt them with vs, vnder the Obedience of the Seruice of the [a] Loue of God and Chriſt, ſhall all be founde falſe, [b] and as no Godſeruices. And what Vnderſtanding ſoeuer doth not yeelde itſelf captiue ther-vnder, ſhall all be knowne to be lying, and as Ignorance. And likewyſe, what Preachers or Teachers ſoeuer do not ſubmitt them, nor ſtand ſubiect ther-vnder / ſhall all becom manifeſt, that they preache or minister not the holy Woord of the Lorde: and that they are not [c] ſent by God nor-yet by Chriſt, for to preache: as alſo, that they deſyre not to minister their Office of

[a] 1. Cor. 13. b.

[b] Ier. 10. a.

[c] Ier. 14. b. 23. c. 27. b Rom. 10. b.

fice of Preaching, accoꝛding to the Requyꝛing of the Seruice of the Loue of Ieſu Chriſt.

2. Yea, all Maieſtes, Rulers, Gouerners, and Maieſtrates, d that are of God; ſhall euerpone ſubmitt e them with Vs, ther-vnder, foꝛ the Peaces cauſe/ which God hath euenſo foꝛeſeene, thꝛough his Loue: and likewyſe foꝛ to pꝛepare theſame Peace vppon the Earth, vnder the Obedience of the Loue of Ieſu Chriſt.

d Rom. 13. a.
e Eſa. 2. a. b.

3. And what Maieſtee, Rulers, Gouerners and Maieſtrates ſoeuer, wil not bow themſelues in that maner vnder the Loue of Ieſu Chriſt, noꝛ ſtande ſubmitted ther-vnder/ thoſame ſhall declare therby, that they haue no deſyꝛe noꝛ will to miniſter their Office f of Gouernment, accoꝛding to Gods Oꝛdinance and accoꝛding to the Loue of Ieſu Chriſt.

f Sap. 6.

4. Seing then that the Gouernment, is Gods Oꝛdinance: and that alſo thoſe g Gouernours, which vndertake ſ Pꝛotection of the good and ſimple People and of all thoſe that ſinne vnaduiſedly oꝛ ignoꝛantly; are Gods Miniſters: Therfoꝛe ſhall likewyſe euery Gouernour, that miniſtreth his Office, out of Gods Oꝛdinance, oꝛ is wel-inclyned therto with all his Heart, ſubmitt himſelf goodwillingly, to the Loue of God and Chriſt, and to her Seruice/ foꝛ a Teſtymony ſ they are Gods Miniſters, and haue a Deſyꝛe to the Peace vppon Earth, and to be ſeruiceable vnto ſ Childꝛen of Men, to that effect.

B

g Sap. 6 4. Rom. 13. a. 1. Pet. 2. b.

5. And all comnion People, that haue inpnded the

the good Lyfe and the Peace; shall in like-
h Mich. 4.a. maner, bow h them vnder the Seruice of Loue,
for to liue such a Lyfe of Peace, vnder the Obe-
dience of the Loue, according to the godly Tes-
timonyes of the Glasse of Righteousnes.

6. But whosoeuer shall refuse thus to doo,
and so wil not liue peaceable vnder the Loue,
with vs, as likewyse all those that turne them
away from vs, and from our godly Doctrine
of thesame Seruice of Loue: thosame shalbe
i Iob. 21.b. Ier. 9.a. accounted for no People but for a i destroyed
and lost Heape / who are neither profitable in
the Worlde, nor-yet before God. For ther is
k 1. Cor. 13.b. nothing Vpright nor True, that excelleth k the
Loue and her Seruice.

C 7. Therfore it is also euerypones dutye, both
l Deut 6 a. Math. 22.d. before God and Men; to bow him vnder the
Loue of his God, and l to the Loue of his
Neighboure / wherby to learne, through the
Loue and her Seruice; to obserue what is right
m Tob. 4.b. Phil. 4.a. m and equall: To thend that the Loue mought
by that meanes, be seene and knowen, that she
n Col 3.b. is the Bande of n Perfection, and the vpright
o Ephe. 4 b. o Beeing itself, wheron the Lawe p and the Pro-
p Math. 22 d. phets do witnes, and wherunto the Seruices
and Ceremonyes haue their Ministracion.

8. Which Loue, is likewyse published by the
q 1. Timo. 1. a Apostles of Christ, to be a q Principal-somme
of the Commandement and of Fayth, and to be
r 1. Cor. 13.b. a stedfast Godseruice, r which continueth for
euer, according to the Promyses.

9. Out of which our most holy Seruice of
Loue;

Loue; that is com vnto vs by Gods Grace; we haue; according to the Sight of the true Lyfe; shewed-foorth the vpright ' Difference of the Lyfe and Death, in the Glasse of Righteousnes, in most large and ample maner. 10. In the which, one may synde and reape all Fulnes of Declarations or Instructions, tending to the Furtherance of the profitable Knowledg both of all godly heauenly Things, and also of all manly and naturall Things.

s 1. Cor. 3. b.

t Deut. 30 b. Eccli. 15. b.

The L. Chap.

FOrasmuch then as God hath out of his bountifull Grace; shyned or geuen ' into our Hearts, such a cleere Light of the louely Being, vnder the Obedience of his Loue/ Therfore do we likewyse testifye of God and of the true Light of his Loue. and not of any Creatures/ For that we mought make-manifest now in the last Tyme; vnto all those that are good of will to the Obedience of the Loue; the heauenly b Mistery of the Christ of God: To thend that the Loue in her Seruice, mought be spredd-abroade' and haue her Going forward, to a seruiceablenes vnto the Lyfe: and that they mought all inherite the Lyfe and the Rest, in the Loue. namely, those which loue the good Lyfe and the Rest; c that God hath promysed vnto his People; and that labour dilligently ther-after.

A

a 2. Cor. 4. b.

b 1. Cor. 2. b. Ephe. 3. a. Col. 1. c.

c Esa. 32. c. Heb. 4. b.

2. And

B 2. And inasmuch now as our Seruice vnder the Obedience of the Loue (wherby we do testifye of the spirituall heauenly Goodes, in Iesu Christ; to an Vnitee d (in the Loue) tendeth therunto/ therfore doth not the Loue also permitt vs to ceasse in that Matter: but the Inclynation of her louely Being.e dyrecth vs continually forward to thesame.

d 1.Iohn. 17. c. Ephe. 4. a.

e 2. Cor. 5. b.

3. Yea, the Heart and Mynde of our Conscience cannot endure to keepe f silence therof/ lest g we ourselues, inasmuch as such a Grace is happened vnto vs; mought by our silence-keeping, in this perilous Tyme; be any Lett or Hindrance therin.

f 1. Cor. 9. b. Col. 4. a.

C 4. Wherfore, because now that the Loue to the Lyfe mought be furthered/ so do we shew-forth our Seruice, with Courtesye;h towards all Consciences of Men/ to thend to witnes vnto all People, and with Reasons and Sentences/ to declare vnto them according to the Trueth, in what maner of Lyfe, that they all ought to deale and to walke with eachother: and are likewyse bounde in dutye/ to liue faythfully in thesame.

g 2. Cor. 4. a.

h 2. Cor. 4. a.

5. Let them then beleeue it, or let them not beleeue it/ let them doo it, or let them not doo it/ Wee quyet our Consciences, before God: and are i blameles of the Destruction of all those which beleeue not, nor-yet wil enter into the k Rest of Lyfe: but do refuse l the proffered Grace of the Loue.

i Act 20. c.

j Heb. 3. 4. a.

k Pro. 1. c.

Wher-

The LI. Chap.

WHerfore, because that the same now which is to com, mought appeere / so do we not speake coueredly, as in secret-maner, in priuie Places or Corners, a but naked and apparant in the Daye. A a Math. 16.

2. But if now our Testimonyes be couered vnto anyone, or be witnessed or spoken in hidden or secret maner, before anyone / then are they couered, secret, or b hidden, before Those that perish. namely, the Declyners from thasame, and the vnbeleeueing Wyndes of the wicked Worlde: c who are Gods Enemyes as also Enemyes of the Loue and of Christ, which wil not that d God, nor Christ, nor-yet the Loue, shoulde raigne ouer them. but are e stout and puffed-vp-in-mynde, as those, that wil raigne themselues, according to their owne Aduice or Opinion: seeking their Selfnes, and not the Lordes: The which, they do apparantly shewe by the Deede / because they wil not stande submitted vnder the Loue nor her Seruice: neither-yet do loue the Vnitee in the Loue. and therfore likewyse, they vnderstande not the f Trueth. b 2. Cor. 4. c Ieam. 4. d Luk. 19. b. e 2 Tim. 3. 2. Pet. 2. 3. Iudæ. 1. b. f 2. Tim. 3.

3. Whose Hearts are blynded with g Blyndnes of the wicked Worlde and with the Blyndes h of her Offensions and chosen i Holynes / for that g 2. Cor. 4. h 1. Cor. 1. 3. i Col. 1. 6.

for that they shoulde not beholde the Light of the heauenly Cleernes, in the Loue.

B 4. For-that-cause also they cannot vnderstande nor comprehende the Seruice of Loue, which tendeth to the euerlasting Lyfe, nor the vpright [k] Freedom, to the Blessing of the manly Generacion, wherof we do witnes.

k Rom. 8. e.

5. For that same is our Seruice, towards all those which loue the good Lyfe and the Peace: Namely, for to declare and shewe vnto them, vnder the Obedience of the Loue, an assured Waye to the Lyfe. To thend that they mought all now in this Daye of Loue, haue a free [l] Passage to the good Lyfe, through Faith, for to liue loueingly and peaceably in thesame Lyfe ([m] which was likewyse from the Begining and shall remayne for euer, and vnto the which, the manly Generacion is created:) and yt mought go-well and prosper with them perpetually.

l 1. Pet. 1. b.

m Iohn. 1. a. 1. Iohn. 1. a.

6. Thatsame is the euerlasting Lofe, that was [n] published in tymes past vnto the People, as an Euangelie or Good-message, for that they shoulde be saued therin.

n Math. 28. b. Act. 2. a.

The LII. Chap.

A BVt oh, alas; we haue now in this perilous Tyme, very speciall cause to sigh and mooue greeuously, ouer the [a] Blyndnes of many People: and to bewaple thesame, with greate Dollour of our Heartes:

a Efa. 6. 59 b.

Heartes: and that cheefly, because ther is now
[a] in thissame Daye of Loue[b] and of the Mercy b 2. Mach. 2.
of God; so littel Knowledg of the good Lyfe
of Peace and of Loue, to be founde among
them: and also, for that thesame Knowledg, is
despred of so Fewe, and yet much-les loued. But
they do almost euerpone, delyte to walke in
strainge [c] Wayes, that stretch to Contention c 4. Esd. 3. a.
and Destruction: by which Occasion, they liue Math. 7. b.
in many Molestations and deadly Afflictions
euery wheare.

2. Therfore may we [a] with Wofulnes and
sighing Hearts; very iustly saye, that it is now
a perillous [d] Tyme to be saued, or to escape and d Amos. 5. b.
remayne-ouer to Preseruacion. (Oh, what ve- Math. 24. b.
nemous Wyndes do-ther blowe, to the Deso- 2. Timo. 3. a.
lacion and Destruction of Men!) Yea, it seem-
eth to be almost [e] vnpossible for the Man to com e Math. 19. d.
to his Saluacion or Preseruacion in Christ, or 24. c.
to the louely Lyfe of Peace.

3. But yet is-it easy and [f] possible with the f Math. 19. d.
Lorde. namely, for all those that seeke Him
with all their [g] Heartes, and: vnder the Obe- g Deut. 4. e.
dience of the Loue; do beleeue his Woorde of Ier. 29. b.
Trueth / wherof all false Hearts haue a Loth-
sumnes, and it is vnto them, a secret [h] or vn- h Math. 13. b.
knowen Treasure of Wisdom. 2. Cor. 4. a.

4. OH! When we beholde all the Perills B
and Snares which are now presently
in the Waye, as Letts or Hinderances against
the good Lyfe of Peace (namely, by the world-

ly Foolishnes, Hyde, and Corruptiblenes/ also by the many-maner of seditions of the Scriptur-learned and chosen Holynes / and agayne by the sundry-sortes of Conceited-opinions of Men:) So doth our Soule oftentymes suffer great Sorrow: and that euen heerfore / because that all Vnderstanding of the Flesh (which is borne of the Blood of the Flesh [k] and earthly Seeing; runneth-on so ignorantly, after the Knowledg of the godly Trueth: and ouerreacheth itself so grossly, in giueing Judgment in the Testymonyes of the spirituall Things.

[1] Math. 6.a. 15.a 23.a b.c Act. 7 f.

[k] Gen. 6.a. 4.Esd. 3.a.

5. For verely, many of the opinionated or good-thinking Wyseones and of the Scriptur-learned-sort / haue (with their good-thinking Vnderstanding or arrogant Witt of the Flesh; made-vp themselues for to iudg (ther through; the Trueth of God, which is brought to light by vs: and so haue (by the fleshly Conceaueing or Wynde of their [l] vncircumcised Hearts and vnilluminated Vnderstandings; considered-of or weighed our spirituall and heauenly Testymonyes of God, and of the holy Spirit of Loue of Iesu Christ, [m] according to the outward Apparance / and iudged them after thesame maner.

[l] Act. 7.f.

[m] Ioh. 7. 8.b.

C 6. Not only these our spirituall and heauenly Testymonyes of the spirituall Lande of Promyse, and of the spirituall Saintes of God: but they haue also iudged (according to their earthly and fleshly Wyndes; other-moe spiri-

[n] Iohn, 7. 8.b

tuall

tuall and heauenly Testymonyes of God, which are gon-out from the holy Spirit of the Loue of God and Christ, and that are set-foorth or published by Vs, and which haue their Ministracion vnto Spirit and vnto inward spirituall Thinge, or do extende therunto, and haue not rightly vnderstood our Ministracion, which gupdeth to the Spirituall and Heauenly. Euen-like as thesame is happened vnto vs by Summe, and becom manifest before our Eyes (but chefly by the Principalones in the Scriptur-learnednes: and likewyse by Those which did aduance and giue-foorth themselues to be ° Teachers, and that seemed to be the most Prudent and Expertones, in the Seruices) and also how resistingly many false Hearts haue made-vp themselues, with their earthly and fleshly Myndes; against ſ Trueth of the spirituall and Heauenly Testymonyes of God and his Promyses, and against the holy Spirit of Iesu Christ, and of the mercyfull Loue of God the Father; p as Blaspheamers of their mostholy Goodes; / and likewyse against Vs (who do witnes and publish-foorth Gods Woord ſ his euerlasting Trueth ſ out of thosame spirituall and heauenly Goodes) for to defame and persecute vs / with much q Lying and Falshod.

° 1. Timo. 1. a

p Heb. 10. e. 2. Pet 2. b. Judæ. 1. b.

q Math. 5. b.

The LIII. Chap.

ABVt although many of Them haue grossly ouerreached themselues therin/ yet haue Somme notwithstanding ‹according to the Imagination of their Knowledg; rumm-on or laboured for the spirituall Things, for that they woulde vnderstande them: also many haue ‹according to their Vnderstanding of the Flesh; testyfyed of them.

2. But seing they haue not sought their Knowledg of the spirituall Things, in the Obedience of the christian Doctrine of the Seruice of Loue: but in their Knowledg of the Flesh/ and so haue taken-on their Vnderstanding of the Knowledges of the spirituall Things, out of the Imagination of their owne knowledg: Therfore haue they likewyse vnderstood thosame spirituall Things, according to the Mynde of their Flesh/ and witnessed of them in thesame maner also. For-that-cause likewyse, the right

a 1. Cor. 2. b. ‹Knowledg of the spirituall and heauenly Vnderstanding, hath not ‹in the Cleernes of the

b Sap. 7. b. true ‹Light; shyned vnto them.

c Ephe. 4. b. 3. Forasmuch then as they were ‹yet estraunged from the true Light of Lyfe and of Loue, and stood not subiected vnder the Loue nor to the Requyring of her Seruice: therfore haue they also made-vp themselues somuch the stouter against vs and against our mostholy Seruice of Loue.

B 4. BVt all thatt which is happened vnto vs by them, and by all those that turne them

them a waye from vs / or which doth yet dayly happen vnto vs (as to sclaunder or speake euell of vs / and reprochfully with many Lyes, to defame, and to persecute vs with Falshod) haue wee; for the Loue of Christ-his sake; endured at [illegible] Handes, [d] in all Patience: giueing Laude and Thankes vnto God, with Hope, for that He hath accounted vs worthy for to suffer' Reproche, Sclaunder, and Persecution, [e] for his Loue and Trueths sake / To thend that our mostholy Seruice of Loue and the godly Doctrine of thesame, mought; in the Proceeding-on or Continuance of our Patience; so-much-the-more breake-thorow [f] or com-to-light, vnhindered' and becom generally knowen to be the true God seruice that God requireth: and that it mough also be knowen, that we are vngiltye of the false Bruits that be layde to our charge behinde our backs: and that we do minister the [g] Woord of the Trueth of God and Christ; vnder the Obedience of the Loue; to the Peace and Saluacion of Men.

d Matth. 5. Heq. 12 a.

e Act. 5. e.

f 1. Cor. 4. b. 2. Cor. 6. a.

g 2. Cor. 6. a.

5. For verily (this assured Confidence haue wee in the Lorde) that although our Cause be oppressed or contemned by Many, for a certen tyme: yet shall notwithstanding, [h] in his Tyme; the Just or the right Understanding-ones, commende our Wisdom, which God hath graciously geuen vs; and laude God for thesame.

h Eccl. 1. a.

6. But truly, those that do now charge, contemne, and with their venemous [i] Serpents-

C

i Psal. 140.

Ier. 9. a. Rom. 3. b
toungs / ſharply reprehende or maliciouſly ſpeake euell of vs / and perſecute vs: haue not ſpoken euell of and condemned Vs only / but alſo [k] God himſelf / who is our true Maſter-buylder of his Howſe of Loue. and haue iudged his holy Seruice of Loue / through the which we do teſtifye and publiſh abroade, the vpright Righteouſnes before God and Men; for a moſt deteſtable Errour: and ſo with their falſe Judgment / haue drawen-awaye [l] many wauering Hearres, from theſame.

k Math. 10. c. Luc. 10. b. Act 9. a. 1 Teſſ. 4. a.

l Math. 18. b.

7. But alas (the which / out of the good Nature of the Loue; maketh vs ſorye for them) the Iudgment and the Condemnacion / wherwith they haue iudged and condemned vs / is com vpvon themſelues. [m] For with all their Judgment ouer vs, they haue not condemned vs but themſelues / inaſmuch as they are founde giltye in thatt / which they haue iudged ouer vs.

m Math. 7. a. Rom. 2. a.

The LIIII. Chap.

A My beloued Hearts, in the Loue of Ieſu Chriſt: For aſmuch now as we do conſider all this to ſtande thus ouer our Enemyes, and that it is becom manifeſt vnto vs / Therfore let not their Miſunderſtanding, and their Reſiſtance againſt vs, be any Offence vnto vs: neither-per let vs make-

make-vp ourselues against them, [a] to requyte Euell. but praye vnto [b] God for them, that the Lorde wil giue vnto them and vnto all erring or straied Harts, and vnto all those which ; out of their Ignorance and Vnskilfulnes in the Trueth; do sclander and persecute vs / as likewyse vnto all those that haue turned them away from vs and our godly Doctrine, [c] Eyes of true Sight, and Hearts of vpright Vnderstanding: that they may see and knowe their Errour: turne them [d] penetently to the Loue and her Seruice: and so ; vnder the Obedience of the Loue; becom amended touching all thier Errours and euell Deedes / and may ; through the Loue and her Seruice; be raysed-vp agayne from their Fall, or be set-vpright in the Trueth and Godlynes. O yea: thatsame ; with Prayer vnto our God; is all our Desyre towards all our Enemyes / To thend that they mought euerpone turne them to the Loue of Iesu Christ: receaue the Doctrine and Requyring of the Seruice of Loue, obediently: and so ; vnder the Obedience of the Loue; mought liue in the vpright Godlynes of Iesu Christ.

a Rom. 12. b. 1. Pet. 3. b.
b Math. 5. c.
c Eph. 1. b.
d Eze. 18. d. 33. b.
e Esa 35. a. Heb. 12. b.

2. WHerfore ; ye Deerly-beloued; for to auoyde all Perills of Destruction / so let not euerpman take vpon him to be a [f] Teachyer or a Minister of the Woord, much-lesse a Judg of the Trueth: For ther-through bringeth he the more greeuous [g] Judgment and Condemnacion ouer himself. B

f Math. 23. a. Iean. 3. a.
g Rom. 2. a.

3. For it is not euerpmans Office, to be a

Teacher or a Miniſter of the holy Woord. but
[b] Exod 28.a. Num 17 a. Heb. 5.a. only his/ that ; [b] like vnto Aaron ; is rayſed-vp, promoted, or choſen ther-vnto vp God and his Woord (whoſe Rodd or Stock verely, doth alſo ; euen like vnto Aarons Rodd; wey-greene and bloſſom, and beareth Fruit:) And his likewyſe/ who, in the firſt Schoole-rule of the chriſtian Doctrine of the Seruice of Loue, hath
[c] Iohn. 15.b. Act. 1.a. ; like a faythfull ; Diſciple of the Woord, and Louer of the true Beeing of Ieſu Chriſt ; receaued the Doctrine and Adminiſtracion of the holy Woord, from the Elders in the Family of Loue ; obediently ; with a ſimple Hart: and ſo is growen-vp ; vnder the Obedience of the Loue ; in the holy and godly Vnderſtanding, till vnto
[k] Ephe 4.b. Col. 2. b. the [k] Olde-age of the Man Chriſt· and taught to the [l] Kingdom of the God of Heauens.
[l] Math. 13.

4. Who doth then alſo ; as a meete Elder and
[m] Math. 13.f. Howſholde-father in the Family of Loue ; [m] bring-foorth out of his Treaſure, both the New and the Olde: In whom likewyſe, Chriſt
[n] Iohn. 14.b. 17.c. ; with his Spirit of Loue ; hath his [n] Dwelling and Shape, and alſo his Beeing, like vnto
[o] Iohn. 7.d. a flowing or [o] ſpringing Fountayne of liueing Waters.

C 5. Which liueing Waters, do then likewyſe,
[p] Iohn. 7.d. flowe [p] from his Bodye/ with the which, the thirſty Soules after the Rightcouſnes, be refreſhed and [q] Lordes Feeldes or Tilled-landes, mopſtened or made Wett, to a Fruitfulnes/ for to bring-foorth good Fruits, which do ſerue

do ſerue the Lyfe of Man, to q all Healthfulnes. q Apoc. 22.

6. BEholde, Such-a-one, which with his Vnderſtanding and Thoughts, is thus r in all s Obedience to the gracious Woord and the Requiring of his Seruice of Loue; t incorporated to the Spirit of God and Lyfe of Chriſt, and knoweth u the Trueth in that maner / He verily hath rightly continued ſtedfaſt in the Doctrine of Chriſt: and is meete likewyſe, to miniſter v the holy Woord of Trueth, and to be a Teacher of the People: And not Thoſe which do yet carry the x Foreſkinne before their Hearts, nor-yet thoſe which are ſtill earthly y and fleſhly mynded / and ſo z turning themſelues awaye from vs, and running-foorth of themſelues; do ſowe nothing-els but pernicious Seede among the People.

r 1 Pet. 1. b.
s Iohn. 17. c. Ephe. 3. b. 2. Pet. 1. a.
t Iohn. 8. d.
v Iohn. 15. a. Act. 1. a.
x 1. Cor. 5. b.
y Gal. 1. b.

The LV. Chap.

WHerfore it is in like-maner found true / that the Fleſhly-mynded ones a which ſowe vppon the Fleſh or which buylde vppon the Foreſkinne of their vncircumciſed Heartes; do mowe b the Corruption, and inherite the Deſtruction.

A

a Gal. 6. b.
b Ier. 4. a. Col. 2. b.

2. (But thoſe that are c circumciſed on their Heartes, in the Laying-away of the Foreſkinne of the ſinfull Fleſh, and in the Obeying of the Requiring of our moſtholy Seruice of Loue / are becom ſpiritually mynded: and ſo then; out of the vpright Beeing of the Loue of Ieſu

c Gal. 6. b. Chriſt; do ſowe vppon the Spirit, c or buylde vppon the Spirituall, which is the true Beeing itſelf / Thoſame do receaue or reape the Fruits
d 2. Eſd. 2. b. of Bleſſing, d in the euerlaſting Immortalitee:
e Iohn. 15. c. which do not periſh, e but continue for euer in the eternall Lyfe.)

3. For all Fleſh / although it do alſo ſpeake of ſpirituall and Heauenly Things, through his Knowledg / yet is it doutles nothing-els but like
f Eſa. 40. a. f the Graſſe of ỹ Feelde: and all his Garniſhing
1. Pet. 1. c. of Bewtye and Holynes, is alſo like vnto the
Ieam. 1. b. Flowers of the Feelde. Beholde / the Graſſe dryeth-away, and the Bewty of the Flowers of the Feelde withereth or decayeth.

4. But the ſpirituall Good / the Power of God / and his g liueing Beeing; whearin all what is of
g Sap. 1. b. 7. c Heb. 1. a. God / ſtandeth firme, and floweth ther-out; remayneth ſtedfaſt h vnchaingeable for euer. And in theſame, or through the Manifeſtacion of theſame Beeing / the Kingdom of the God of
i Luk. 17. c. Heauens, cometh i inwardly in vs. And thatt
k Ioh. 1. 17. a. is the k true Light of the euerlaſting Lyfe.

B 5. Whoſe naked Cleernes; although theſame be nothing-els but Light and Lyfe; is l hidden,
l Eſa 29. b. Math. 11. c. 13 b. ſhutt, and couered from all Vnderſtandings and Wiſdoms of the Fleſh / and from all thoſe that
2. Cor. 4. a. are inynded on the Fleſh, or that buylde ther-on.

6. But it is manifeſt and ſhyneth bright to the Circumciſed of Heart, and to the vpright Spiri-
m 1. Cor. 2. b. tual-inyndedones, m in a ſpirituall heauenly Vn-
n 1. Iohn. 1. a. derſtanding: and theſame Cleernes, is the n Bee-
o Ephe. 4. 6. ing of God from Heauen, the vpright o Righ-

teouſnes

teousnes and Holynes, and the Lyfe p of God in Eternitee. p Iohn.17.a.

7. Wherfore ye Deerly-beloued, seing that the q Dooze of Lyfe is now (by Gods Grace) opened vnto vs: the r Kingdom of ỹ God of Heauens, and the heauenly Ieruſalem (ſ or Citee of Peace) deſcended-downe to vs, and comneer-by: Therfore let vs take good heede, vnto ſuch a Tyme of ỹ godly t Grace/and not neglect, diſpiſe or contemne theſame: but as goodwilling Children of Fayth, take ſperiall heede vnto it/and ſo (in the v Dooing of vpright Fruits of Repentance) enter u into theſame, accoꝛding to the Spirit, and liue therin. q Apo.3.c. r Math.3.a. s Eſa 60.b. Apo.21.a. t 2.Cor 6.a. Heb.12.b. v Math 3.a. Act 2.d.3.c. u Heb.4.b. 10.c.

8. But not accoꝛding to the Thinking-good oꝛ Imaginaciō of our owne Hearts, noꝛ accoꝛding to ỹ Mynde of the earthly Wiſdom/wher-thorough Many haue eſtrainged x them from the Trueth of Lyfe. but accoꝛding to ỹ Mynde and Requiring of the Seruice of Loue and of ỹ Spirit of the heauenly y Wiſdom, which extendeth to the Lande of the Liueing and Citee of Peace. x Ephe.4.b. y Sap. 1.7.a.6 Ieam.3.b.

9. Foꝛ if we wil continue ſafely-kept from all Seduceing and Deſtruction, and enter rightly z into the Reſt, accoꝛding to the Promyſes of God ỹ Father/then muſt we ſubmitt our ſelues a obediently vnder the gracious Wooꝛd of the Loꝛde and the godly Doctrine of his Seruice of Loue/ and ſo (in the Spirit) enter into the foꝛeſayde rich Citee of Peace: Gods ſecret Vnderſtanding: thoꝛow the Nature of God: and taſte therin, ỹ ſpirituall heauēly Things, and all Lyfe and Sweetnes. Foꝛ C z Heb.4.b. a 1.Reg. 15 b. 1.Pet.1 b.

nes. For euen-theare in thesame, one is com to the [b] Rest of all the Saints and Children of God: and theare one eatheth of the Woodd of Lyfe, that standeth in the [c] middest of Paradise, and [+] [illegible] for euermore.

b Rom. 8. a. Col. 1. b.
c Gen. 2. b. Apo. 2. 22. a.
+ liutte
d Gen. 3. c.

10. Which Paradise and Place of Rest, is shutt [d] and hidden, before the Olde-man of Errour: and it shall likewyse continue hidden for euer, before all those, which [e] according to ye Nature of Adam; are falling-awaye [e] from the holy Commaundement of God and Christ, and so are erring from the Trueth of Iesu Christ and his Church. For thosame are they that carry the right Aperns [f] or Couerings before their Heartes, which Adam hath made him. Which Aperns or Couerings of Adam, is the Hyding of the Transgressions or of the Sinnes.

e Esa. 59. b.
f Gen. 3. b. 2. Cor. 3. b.

D 11. Therfore can noman see [g] the Kingdom of Gdd, except ye Aperns [c] ye Takeing-on of Adam? be put-of from his Heart [that is, ye he do make-manifest himself [h] vncoueredly, in his Sinnes of Disobedience towards God, and do forsake [i] or lay-away thesame, in the Obedience to the gracious Woord of God and to the Seruice of his Loue] and that he euenso becometh borne-anew, [k] in ye Spirit, and is becom playne [l] and iust, and simple, like vnto a new-borne Babe, and doth growe-vp therin obediently: takeing nothing vppon him anymore, nor-yet hyding himself anything-at-al, before ye Face of God nor before the Minnisters of his gracious Woord.

g Iohn. 3. a.
h Pro. 28. b. Eccli. 4. d. 17
i Rom. 13. b. 1. Pet. 2. a. Heb. 12. a.
k Iohn. 3. a.
l Iob. 1. a. Math. 18. a. 2. Cor. 14. c.

12. For

12. For who soeuer doth not thus simplely receaue the Kingdom of God, [m] as a Childe, Hee also shall not enter into it: but must remayne [n] seperated from such a Cleernes of the godly Light, for euer / and not taste [o] or knowe any of the godly heauenly Goodes, much-les inherite them.

m Math. 10. a Luc. 18 b.
n Tess. 1 a
o Math. 22. b.

The LVI. Chap.

A

BEholde / because now that the Craftynes of the Olde-man, is couered by the Man / therfore doth likewyse the noble Rest [a] the Paradise of the Lorde [b] and the Kingdom of ye God of Heauens [c] as also his spirituall and heauenly [d] Riches, remayne shutt, and couered or hidden, from the man: and he cannot fynde the Waye to the Tree of Lyfe.

a Gen. 3. c.
b Math. 13. b.

2. But thesame standeth [e] open, and also vncouered, before all those which in like maner, are open or [f] vncouered of Heart, before the Elders in the Family of Loue. For thosame, euen like vnto Christ, and all his Beleeuers; are mynded to nothing-els, but to Lyfe, Peace, and Righteousnes: and so then likewyse, Iesus Christ [g] the gracious Woord of the Lorde [h] is vnto them a [i] Tree of Lyfe, in the Paradise of the Lorde, and the true Beeing of God the heauenly Father. Which Christ after the Spirit, hath his Manifestacion, out of the Loue, thorough

c 4. Esd. 8 f. Apo. 21 22. a.
d Eccli. 4. c. d. 17. c.
e Pro. 3. c.

zough her Seruice: and so, through his Spirit and Seruice of Loue; He begetteth or teacheth among vs, the [f] Humilitee and Meekness of Hart, [g] to Vnitee of Peace, in all Loue.

f Math. 11. c.
g Ephe. 4. a.

B 3. Whosoeuer now is not of the Mynde of Adam, neither-yet that the Worke of Adam hath, through the Serpents Counsaile; raptiued him in [h] the Knowledg: but that he vnlearneth all in thesame againe, through the Seruice of Loue/ and is taught, [i] or becometh taught in all Loue, according to the Mynde of Christ/ Hee also belongeth [k] vnto Christ: and is in the holy Citee of Rest and Peace: or he goeth into thesame, the right Waye.

h Gen. 3. a.
i Ephe. 4 b. 1. Timo. 1. a.
k Iohn. 13. d.

4. Lo, such are the right Beleeuers / the Children of Lyfe / and the warlike Champians/ which through the [l] Blood of the Lambe, haue ouercom, or are ouercoming the Euell: who do possesse, or shall possesse all things with Ioye. And are a louely People, [m] a holy kingly Generacion: and do eate the Breade and drinke the Wyne, with Christ and his Holynes; at the Table of the Lorde, [n] in the Kingdom of the God of Heauens.

l Apo 7. b 12 b
m Ezo. 19. a. 1. Pet. 2. a.
n Luk. 22. e. Apo. 3. c.

5. Forasmuch then as they haue, in the Seruice of Loue; turned [o] themselues about to be obedient Children / and haue layd-of [p] the Foreskinne of the Olde-man, from their Heartes/ therfore is likewyse the Kingdom of God [q] opened vnto them, and the Mistery of thesame, geuen them to [r] vnderstande; The which remayneth

o Math. 18. a.
p Deut 10. b. 2. Cor 3. b.
q 4. Esd 8 f. Act 7. f.
r Math. 11. c. 13. b.

klaymeth ſhutt, vnknowen, s and ſecret, before all the Wyſe of the Worlde before all vnregenerated With-of-ſpirit and Scriptur-learned-ones as alſo before all Vnbelecuers of the Loue and before all thoſe that blaſpheame and reſiſt the Seruice of Loue, and that are vncircumciſed on the Foreſkinne of the Olde-man. s Luk. 10. e. 1. Cor. 1. 2. b

6. And as long as they are vnbelecueing and diſobedient or reſiſtant towards the Loue and her Seruice / ſo doth not doutles, any of all their Wiſdom t and Learning, nor-yet any Searching in the Depth of their Vnderſtanding, nor any Subtiltee in the knowledg, helpe or further them anything, for to com to theſame: but are much-more in the Wape againſt them / or they do all ſtande as Letts vnto them, to com to the u Simplicitee of Christ. C t Eſa. 29. b: 1. Cor. 1. b. u 2 Cor. 11. a.

7. Therfore is-ther nothing more-needfull for the Man at the firſt; wherby he may enter into the Lyfe; then that he do x ſubmitt himſelf vnder the Obedience of the Loue / and ſo becom taught in the Seruice of Loue, for to vnlearne agayne, y all what he of himſelf hath taken-on and learned. x Math. 11. 28. Luk. 14. b. y Math 16. e. Phil. 3. a.

8. Now when he hath in this ſort, humbly yeelded himſelf vnder the Seruice of Loue, z and in theſame, hath vnlearned all his Takeing-on / then doth he in like-maner, rightly receaue the true Doctrine of the Wiſdom of God, and becometh taught in all Loue. z Math. 19. e.

9. But not according to a Mynde of the Fleſh, in the earthly a corruptible Things. but according D a 1. Cor. 1. 2. b

cording to the Minde of the Spirit of Christ, in the heauenly euerlasting Goodes.

b 2. Cor. 5. b. 10. Now when the new b Creature in Christ is theare appeered, in the Obedience of the Loue / then is also the Olde quyte perished

c Esa. 43. 66. c Apo. 21. a. theare. For beholde: It is theare becom: all New, through Iesus Christ.

11. And thatsame is the gracious Hande of God; towards the Man; through his Loue: and it is his Promysse, to the Blessing of all Generacions of the Earth.

The LVII. Chap.

a Iohn. 3. a. Rom. 12. a. 1. Tess. 4. a. A TO this a Renewing in the Spirit of Christ, we are all called, ye Derelybeloued / because that we shoulde be spiritually-mynded, in the Spirit of our Myndes / wherby to inherite in that sort; with

b Math 13. b. Col. 1. a. Christ, the spirituall b heauenly Riches / and to walke and deale before eachother, with naked

c Ephe. 4. a. Hearts, in c all Loue.

2. To the ende now for to haue, or to enter-into this Openheartednes and Loue with eachother (wher-vnto we do loue all Louers of the

d Phil. 3. b. Col. 3. b. Trueth, that haue diligently d mynded the Loue and the Peace of Christ) we haue; with these present Testimonyes; witnessed of the true

e Apo. 21. a. Kingdom of God and Christ, as a Lande or e Citee of Peace: and described and figured-

foorth

fourth the Passage vnto it, as a Waye that men trauayle-thorow/ and the Entrance into the Kingdom, wherin the [f] Renewing of the Sense and Minde is manifested; as a Gate or Dooze.

[f] Rom.12.2. Ephe.4.6.

3. We haue moreouer, signifyed or shewed in Writing, before the Louers of the Kingdom; all what he must [g] forsake, if he will com to the good Lande of Peace, or enter into the [h] Rest of all the Holyones of God.

[g] Math.19.a [h] Heb.4.b.

4. But not that the Louer of the good Lande, B shall therfore thinke, that he must first com to euerypone of the forementioned horrible Places, or that he must passe-thorow them all, before he can com to the good Citee of Peace.

5. O no, ye Deerly-beloued;: But the Cause why we haue marked-out all the Abhominations and Desolations, is, for to make-knowen euery Place of Deceite/ [i] and all Seduceing or Leading-awaye from the good Lande of Lyfe/ To thend that noman shoulde be lett by any of thosame, for entering into the noble Lande, full of Lyfe and Peace.

[i] 2. Cor.2.b. 11.2.b. Ephe.2.b. 1.Pet.5.a.

6. Also for this cause/ for to warne euerypone C [e] that are Louers of the true Beeing; of all vayne and false Perswasions/ Because that, if any thing therof shoulde chance to meet them; they shoulde not then be afrayde, nor-yet ioyne to thesame: for it is all Deceit and Bewitching. And all [k] such things must be forsaken, if we will go into the good Lyfe of Rest.

[k] Luk.9.24.a

In what

The LVIII. Chap.

IN what place soeuer now a Louer of the good Lande syndeth himself/ being yet for the present tyme / without thesame / He may then go-out-of [a] and forsake it/ and so / according to the Counsaile [b] of the Elders in the holy Understanding, in the Family of Loue; indeuour himself to proceede-forward to the [c] Submission [that is, to a submitted Beeing/ without any Despying of Self-wills Choosing: [d] and to stande vnbounde or free from his Selfues] and let him take vnto him / the Equitee / and so enter / thorow Gods holy Nature ; into Gods Understanding / [e] the euerlasting Beeing of the heauenly Trueth. Through which Enterance into thesame, all Myndes and Thoughts be released and [f] made-free / from all what is vayne and corruptible / in the Worlde/ and from all Captiuitee to the earthly Things and Creatednes: for to inherite euenso / the eternall Lyfe, the Kingdom of the heauenly Bewtye, and the vpright Beeing of Gods euerlasting Vncreatednes/ in all Loue, perpetually.

a Math. 16.c. 1.Cor.6 b.
b Tob.4.b.
c Psal.37. a. Esa 30. b.
d Math. 10.d. 16. c.
e Iohn. 10 b. 17. c.
f Iohn. 8.d.

2. Thatsame is the euerlasting [g] Perfection/ wherin neither the Thoughts of Corruption, nor-yet any Mortalitee, can [h] endure. But thatt which is pure, cleane, and cleere / according to the spirituall Foorme of the heauenly Things.

g Gen.2.a.
h Apo.21.c.

3. Beholde

3. BEholde / such is the Kingdom of Peace, ⁱ the heauenly Bewtye, and the holy Lande of Promyse / to the ᵏ Blessing of all Generations of the Earth. B

ⁱ Apo 12.b. 21.a b.
ᵏ Gen 22. b.

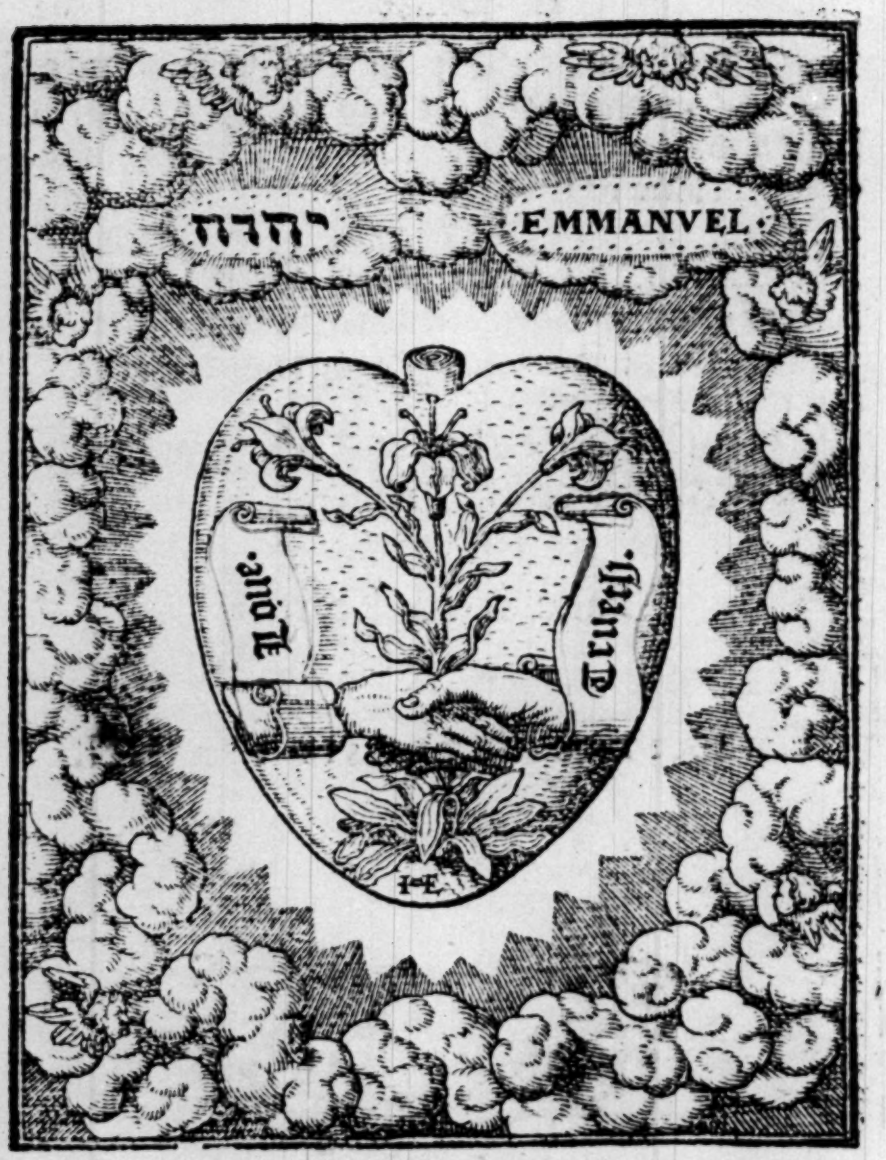
4. And thatt is the holy Rest, ˡ and the noble Freedom, which God hath reserued for ỹ Children of God· and geuen them ; nows ᵐ in the last Tyme; for an euerlasting Inheritance / according to the Promyses.

ˡ Esa 32. c. Heb 4.b.
ᵐ 4. Esd. 7. a. : Col. 1. b.

5. Now the only God of Lyfe / graunt the same Rest, vnto vs all. Amen.

Take it to heart.

CHARITAS EXTORSIT PER HN.



Our Heart, is the Minde of God most-hie.
Our Beeinge amiable, as the ſweete Lillie.
Our Faithfulnes/ Loue/ and Trueth vpright/
Is Gods Light/ Life/and Cleernes bright.